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The new edifice of Central Congregational Church, Atlanta, Ga., Rev. F. E. Jenkins, D. D., pastor. Dedicated April 29, 1905. Following the dedication services the Southern Congregational Congress was held here April 30—May 7, reported in the last week's and the present issues of *The Congregationalist*.

New York **The Pilgrim Press** Chicago
BOSTON

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Physician—a young woman—wishes to act in a professional capacity and as companion to a lady during the summer. Address W. E. M., Box 5,291, Boston.

To Rent at Cotuit a nine-room furnished house with fine large piazza. Centrally located, near post office. Address Mrs. Eliza H. Cammett, Cotuit, Mass.

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To Let for the summer a well-furnished house of eleven rooms and three open fire-places and a set bath tub, barn and out buildings; fruit and berries in abundance, a good well of water, located in Maine on a salt water river, near the ocean. Address or apply to F. W. Perkins, 50 Queen St., Worcester, Mass., or A. G. Perkins, 127 Kingston St., Boston, Mass.

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In the Sunday School Class

ADVANTAGES OF DEAFNESS

The teacher was trying her best to show her class of little boys that God has given us power to resist temptation if we determine to do so. "You should always turn a deaf ear to Satan," she counseled.

"But I can't," groaned a keen little fellow; "I haven't got one."

A FREE TRANSLATION

A Sunday school teacher was presenting to her class the story of Cornelius's conversion, and explaining to them how he was told to send for Peter. In reviewing the lesson she asked the question, "Where was Peter staying?" expecting to receive the reply, "He lodged with one Simon, a tanner, who lived by the seaside." She was somewhat startled to have one child answer airily, "He was down to the beach."—*Lippincott's.*

SHE BELONGED TO THE ANTI-DIVORCE LEAGUE

A Bible school teacher recently told her class about the cruelty involved in docking horses. "Can any little girl tell me," she said, "of any appropriate verse of Scripture referring to such treatment?"

There was a pause, and then a small girl arose and said solemnly, "What God hath joined together, let no man put asunder."

We must not suppose ourselves always to have conquered a temptation when we have fled from it, and many men involve themselves deeper in temptations by being too solicitous to decline them.—*Thomas à Kempis.*

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE annual meeting of the American Congregational Association will be held on Monday, May 22, 1905, in Room 308 of the Congregational House at 12 M.

JOSHUA COIT, *Secretary.*

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, *President.*
Rev. G. MCPHERSON HUNTER, *Secretary.*
W. HALL ROPES, *Treasurer.*

THE CONGREGATIONAL HOME MISSIONARY SOCIETY. This society will hold its Seventy-ninth Annual Meeting in the First Congregational Church, Springfield, Mass., Rev. F. L. Goodspeed, D. D., pastor, May 30, 31 and June 1, 1905.

Arrangements have been made with the Passenger Traffic Association for the purchase of tickets upon the certificate plan of one and one-third fare for the round trip. Each person must pay a full first class fare to Springfield and obtain from the selling agent a certificate showing that such full fare ticket has been purchased. This certificate must be countersigned at Springfield and vised by the special agent of the R. R. Association. This will entitle the delegate to a return ticket at one-third the regular fare. Application for tickets should be made thirty minutes before the departure of the train, time being required for the preparation of the certificate.

Springfield Hotels. Cooley House, American plan, $2.50–$3.50 per day. European plan, rooms, $1—$2; meals, breakfast and supper, 50 cents, dinner, 75 cents. Court Square Hotel, American plan, $2.50 per day, single; $2 per day double. European plan, rooms, $1 per day; meals, 50 cents. Evans House, American plan, $1.50 per day. European plan, rooms, 75 cents; meals, 25 cents. Haynes House, American plan, $2.50 per day. European plan, rooms, $1—$2 per day, meals from card. Massasoit House, American plan, $3 per day. European plan, rooms, single, $1 per day. Worthy Hotel, European plan, rooms, $1—$2.50 per day.

Accommodations at all these hotels *should be ordered in advance without fail.*

At 12.30 each day the ladies of the First Church will serve a luncheon in the church parlors at 25 cents per plate.

Other Societies. In connection with this anniversary the Congregational Church Building Society, the Sunday School and Publishing Society and the Congregational Education Society will hold rallies and present their work in an attractive form. Among the speakers invited by the various societies and who have agreed to be present, the following may be named: Dr. Nehemiah Boynton, president of the C. H. M. S.; Dr. Washington Gladden, who will preach the sermon; Dr. Washington Choate, Dr. J. D. Kingsbury, Secretary Don O. Shelton, Secretary Charles A. Northrop, Dr. A. W. Ackerman, Rev. F. J. Goodwin, Dr. S. P. Cadman, Dr. W. H. G. Temple, Rev. Livingston L. Taylor, William Shaw, Dr. R. P. Herrick, Dr. Frank K. Sanders, Dr. Charles R. Brown, Rev. W. G. Puddefoot, Rev. Laura H. Wild, Rev. S. H. Goodwin and Rev. Alexander MacColl.

The business meeting of the society will be held on the afternoon of Wednesday, May 31, and on Thursday, June 1. The Committee of Five, appointed at the annual meeting of 1904, will present its report. To this report the Committee has given extended consideration, and the matter is one of great importance.

N. B.—All letters of inquiry respecting program, hotels or railroads should be addressed to F. L. Goodspeed, D. D. Springfield, Mass.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., Editorial Secretary; Rev. Washington Choate, D. D., Corresponding Secretary; Don O. Shelton, Associate Secretary; Rev. R. A. Beard, D. D., Eastern Representative. Room 306 Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Fourth Ave. and Twenty-second St., New York. Missions in the United States, evangelistic and educational at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle St. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Rev. L. H. Cobb, D. D., Secretary *Emeritus*; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y. Rev. C. H. Taintor, 151 Washington St., Chicago, Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Y. M. C. A. Building, San Francisco, Cal., Field Secretaries.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices, 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Willard Scott, D. D., President; F. K. Sanders, Ph. D., Secretary; J. H. Tewksbury, Treasurer and Business Manager.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the Interior and Western states to W. A. Gray, Ass't Business Manager, 175 Wabash Ave., Chicago, Ill.

NATIONAL COUNCIL MINISTERIAL RELIEF FUND. (Corporate name "Trustees of the National Council of the Congregational Churches of the United States.") Helps needy Congregational ministers or their widows. Request donations for Permanent Fund and current use, from churches, individuals and by bequest. President, Rev. H. A. Stimson, D. D.; Secretary, Rev. Wm. A. Rice, D. D., Fourth Ave., and 22nd St., N. Y.; Treasurer, Rev. Samuel B. Forbes, 206 Wethersfield Ave., Hartford, Ct.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D. Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. F. E. Emrich, D. D. Secretary; Rev. Joshua Coit, Treasurer.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles S. Rice, Secretary.

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607 Congregational House, Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss Grace Soren, Treasurer, 19 Greenville St., Roxbury.

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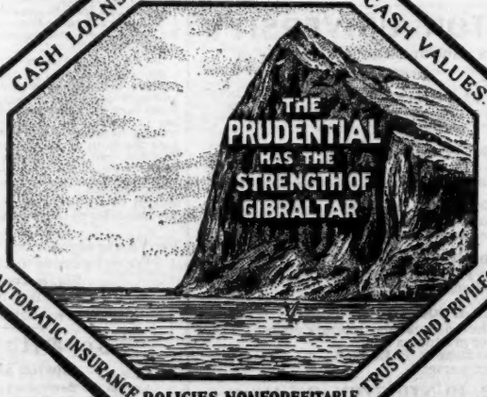

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THE CONGREGATIONALIST

and Christian World

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Event and Comment

Hopeful Progress of Southern Negroes

AN EVOLUTION is evident even in a hasty visit to the South, and it is eliminating some of the ugliest features of the Negro problem. Nine millions of colored people are living with eighteen million whites and the proportion has not greatly changed. The most disturbing elements are found in the three million mixed bloods, and a literature of fiction is springing up which is doing them scant justice. Two recent novels of much interest illustrating this literature are The Master Word and The Mystery of Summit House. Yet there are probably 200,000 colored families in the South where loyalty between husband and wife is maintained and the children are being trained to pure living and praiseworthy ambition. Many men and women of the Negro race with white blood in their veins are devoting themselves bravely and hopefully to cultivate Christian virtues among their own people. Land is still cheap and the number of Negroes who own their own homes and farms and make a comfortable living is constantly increasing. The Negro is in a better environment in the South than in the North. Many good white men of the South and the North are coming into harmony in considering the responsibilities of the whole country for the improvement of the Negro race, and plans for meeting its needs. It is believed that more than a million colored people in the South are living intelligent Christian lives and exercising a constantly growing influence to lift the whole race to a higher moral level. The darker aspects of the Negro problem are yielding to the light shed on them through good and true men and women of both races.

A Typical Church

ATLANTA, GA., has become a center of Congregational life in the South. The Central Church, the picture of whose new building appears elsewhere in this paper, is one illustration. Atlanta Theological Seminary is another. Atlanta University in age and usefulness stands near to the head of the noble institutions which Congregationalists have planted for the education of colored young men and women. The First Church, of which Rev. Dr. H. H. Proctor has been pastor for more than a decade, is a fine type of what a Congregational church can do for colored people. A visit to it and to his home impressed us with its strong and helpful influence. Its 550 members are busy in more than forty different occupations. More than 200 are teachers and students and 123 are housewives. While the large majority of the others are engaged in some kinds of manual work, many of them are employed in skilled labor, such as carpenters, tailors, barbers, blacksmiths, etc. Most of them own homes which they have gained by toil and they pay taxes on property valued at half a million dollars. They are carrying on mission work in the slums of the city, in jails and chain gangs. They have succeeded in getting the city council to close the dance halls which were demoralizing many of the Negroes. The church is a recognized leader in promoting righteousness and good morals. Its audience-room is hardly large enough to provide seats for all its own members, and it expects soon to move for a large building, for which the lot is already provided.

The American Board and Its Recruits

THE CONFERENCE which the American Board is to hold during the first week in June with thirty newly-appointed missionary workers is a new departure in policy as important to the Board itself as to these young recruits. Heretofore there has been no formal comprehensive effort to ally the outgoing missionaries of a year with one another and the Board appointing them. In fact, some sailing from other ports than Boston have never visited the rooms or made the personal acquaintance of the leading officials. But from this time on the plan is, following the example of the Presbyterian and Baptist Boards, to bring together in Boston once a year the appointees of that year. They will be made familiar with the various administrative departments and the men and women who conduct them. The president and secretaries will instruct them with regard to the history of the Board and their work in the field. Local pastors like Rev. Messrs. A. P. Fitch, J. H. Denison, E. H. Byington, S. C. Bushnell and E. H. Rudd will speak to them with regard to various phases of their profession and personal life. It ought to prove a rich week for the novitiates, who will be finally speeded on their way at a farewell service in Park Street Church on the evening of Wednesday, June 7. We hope the conference will be made a means of quickening the missionary enthusiasm of the churches in our entire metropolitan district.

The Church and Public Brigands

THE PROTESTANT EPISCOPAL Church Congress in Brooklyn last week had some strikingly bold discussion of the problems of modern Biblical criticism by Professor Nash of the Cambridge Divinity School, Rev. John P. Peters and others, with the conservative note struck by Rev. William van Allen of Boston, the versatile and active leader of the High Church party in the diocese of Massachusetts. So radical were some of the statements on this theme that the venerable Presbyterian ex-pastor, Dr. T. L. Cuyler, felt it to be his duty to express regret that Brooklyn citizens must know that any such views are held or taught. More interest, however, centered in discussion of the topic, The Church and Public Brigands, because it is newer, and men need more light on the issue involved. Evidently in the minds of all who discussed the theme—Bishop Mackay-Smith of eastern Pennsylvania, President Luther of Trinity College, Dr. E. R. L. Gould and Rev. William van Allen—there is a duty of protest and rebuke resting upon the Church in connection with present-day thieving practices in industry and commerce and in control of and use of wealth for assaults on civic health, and Bishop Mackay-Smith by his reference to the monopoly in oil made his remarks pertinent to Mr. Rockefeller, as did Mr. van Allen.

Prophetic Function of the Church

THE APPLAUSE given to these speakers would seem to indicate substantial agreement of the delegates to the congress, with the demand that the Church be alive to its duty as a prophetic as well as a priestly or teaching organization. Any specific reference to rejection of contributions, solicited or proferred, from men whom society or the Church suspect or condemn for unsocial practices was not hinted at save perhaps by Bishop Mackay-Smith, when he alluded to the difficulty of the Church's dogmatizing on social evils, and said "that only here and there does she become so thoroughly the mistress of facts that she can mention names without the danger of injustice."

Federal Control of Railway Rates

FOLLOWING ATTORNEY-GENERAL MOODY'S opinion submitted to the Senate Committee on Interstate Commerce, to which we referred last week, in which he took the ground that Congress may delegate to the Interstate Commerce Commission the right to decide reasonable and just railroad rates have come utterances by the President and by Secretary Taft which indicate more clearly the purpose of the Administration to keep this issue to the front and to press for more authority over the railways by the public's representatives. The President in his speech at Denver, Col., said:

> I want to say a word as to governmental policy in which I feel that this whole country

ought to take a great interest and which is itself but part of a general policy into which I think our Government must go. I have spoken of the policy of extending the powers of the Interstate Commerce Commission and of giving them particularly the power to fix rates and to have the rates that they fix go into effect practically at once. As I say, that represents in my mind part of what should be the general policy of this country. The policy of giving not to the state but to the national Government an increased supervisory and regulatory power over corporations is the first step and, to my mind, the most important step.

In support of this policy broadly defined the President probably has at present a majority of the voters with him.

Secretary Taft to Railway Men

SECRETARY TAFT, in his speech to the International Railway Congress, boldly told representatives of American railways present that the day for considering railways as private property was over; that stricter supervision and partial, if not complete control by the Nation was inevitable; and that opposition by the railroads to the evident will of the people would simply aggravate the situation and increase their difficulties. His challenge being accepted instantly by President Fish of the Illinois Central, Secretary Taft, in reply, spoke even more positively, and as one who, as Federal receiver of railroads, had known something of their inner modes of operation and their devices in evading the rate issue. In this speech, however, he seemed to point to a special judicial tribunal as the ultimate seat of authority to pass upon the fairness or unfairness of rates however determined, his main point, however, being that decisions on disputed rates should be rendered more promptly than now.

The Points at Issue

SO FAR as we can determine from testimony given thus far before the Congressional Committee, the best railway administrators are now agreed on ending rate discriminations as between shippers. They still contend, however, for rate discrimination as between sections or shipping points and as between industries. They argue that the expert knowledge needed for rate making over territory as diverse and in industries as many and complex as ours are cannot be had by a Federal commission of a few men. Initiative in rate making must, they argue, be with the railroads; revision may rest, as now, with an Interstate Commerce Commission or with a specially created tribunal. The point now eagerly watched by the public and by railway administrators is whether the Administration intends to stand for a Federal commission, with powers of original rate making, or only power of prompt and final revision. Secretary Morton speaks with one voice, Secretary Taft with another, the President with another. The outlook is promising for a lively session of Congress, with the House and the President against the Senate.

President Roosevelt and Law and Order

THE PRESIDENT *en route* from his outing and hunting headquarters in Colorado to the Capital, where, bronzed and invigorated, he once more is wrestling with official responsibilities, stopped in Chicago a day. As the guest of political friends and foes he was the target for praise and enthusiastic admiration such as few men have received. In fact, the banquet given him by the Iroquois Club, the leading Democratic club in the city, was unprecedented. He spoke much and well on a variety of topics—the Panama Canal, Federal control of railways, a larger navy, etc. But he did his best hour's work in his speech to a delegation from the officials of the striking teamsters of the city, who, with his interference in the Pennsylvania coal strike in mind, ventured to ask for his withholding of Federal troops in the present conflict. Strange to say, his reply seems to have satisfied all factors in the local contest, the strikers, the Employers' Association and Mayor Dunne, and also the country at large. He made it clear that he believes in the rights of labor as well as of capital, but also that he insists that each of them must be lawabiding in strife where they choose to have it; and that back of Chicago stands Illinois, and back of Illinois the Nation, if mob rule threatens or if ordinary processes of law fail. President Roosevelt has more sympathy for organized labor than some of his predecessors and he will secure fair play for it; but he intends to make it keep its place.

Catastrophies and Their Lessons

THE TORNADO at Snyder, Okl., in which in the night 100 persons were killed and a town was wiped out and the collision on the Pennsylvania Railroad near South Harrisburg, Pa., in which more than twenty persons were killed and many seriously injured—mainly because the express train when it struck the derailed freight train set on fire cars filled with powder—were of that sort of catastrophe where human responsibility cannot be assigned as a clear first cause. At least this is so in the case of the tornado, and to a degree so in the case of the railway horror. There is room, however, along with profound sympathy for the injured living and for the kindred and friends of the dead, for righteous indignation at rules of transportation which permit transit of explosives in such large quantities along with other freight in ordinary trains. Boston not long since found out how terrible the results of carelessness or recklessness in this matter may be in carrying death to pedestrians; and this last railway horror certainly will have its lesson for traffic managers.

Stock Exchange Transactions Legal

A MAJORITY of the Federal Supreme Court last week delivered an opinion which gives to stock exchanges exclusive use of the continuous quotations of stocks, grain and provisions for future delivery collected by them, and which in past days have been obtained surreptitiously and used by what are known as bucket shops. The decision is interpreted as a blow to the latter, and as materially strengthening the property rights of exchanges in news of their own creation. What we are interested in, however, is seeing as soon as may be the court's argument, written by Mr. Justice Holmes, in which he argues that the buying and selling of stocks or grain or provisions for future delivery is an inevitable part of modern business. "Speculation of this kind," the court says, "by competent men is a self-adjustment of society to the probable. Its value is well known as a means of equalizing prices and of avoiding or mitigating catastrophies." That stock exchanges or produce exchanges are wholly bad we do not believe, nor are they wholly good. That certain forms of speculation are legitimate, and that all forms are natural to man is equally clear. We hope the court in this decision has used the opportunity to make clear just what are the legitimate functions of stock exchanges, and just what forms of speculation are legal and what are not.

The Preacher as Messenger

REV. GEORGE D. BLACK'S article, The Man with a Message, illustrates the need of treating the opportunity of the pulpit as a means of bringing a message to the hearts of the congregation. The same point was made in a story we published last week, For Bread, a Stone, by Elsie Duncan Yale. It is worth making and needs to be made again and again, but it is well to emphasize also our conviction that most of our pastors do remember that they are God's witnesses and try to bring a message with them when they speak. With some of them it is quite true, as Mr. Black suggests, that they have allowed devotion to the multiplied details of modern church work to rob them of the singleness of aim which carries home the preacher's message to the hearts of the congregation. Quite as frequently, we imagine, the difficulty is that the preacher lives more in the world of books than in the presence of living men. And with some, it must be feared, the difficulty is a deficiency of personal religion and of the experiences of spiritual life. Mr. Black is entirely justified in his claim that the minister should be a man with a message. Preaching must grow out of a double root, the spiritual experience of the preacher and his knowledge of the hunger and the needs of his congregation. The preacher in the story forgot that there were lambs and weaklings in the flock who must be fed. The student is apt to forget that the language of scholars is a foreign tongue to most of his congregation. The self-seeker has forgotten that Christ is the theme and center of every effective sermon. Both article and story should be suggestive to pastors in reminding them of the true ideal of the preacher's work.

Open Secrets as Moral Weapons

REV. DR. A. C. DIXON of Boston recently made publicly a statement about Mr. Rockefeller in connection with Chicago University. Prof. Shailer Mathews informed him that the statement was not true and asked him to correct it. Dr. Dixon not having done so, Professor Mathews has published the facts, declaring the statement utterly false and absurd. Dr. Dixon in a private letter gave his authority as "an open secret floated through certain circles in Greater New York." The incident may have some use if it reminds ministers not to give to the public what they honestly believe to be facts unless they are supported by more reliable authority than open secrets floating round. We have

just received from a Congregational minister a proposition to furnish an article for us to publish giving damaging statements concerning a man and a corporation much in the public eye. These statements are to be certified by an officer of the church, based on facts known to him and the only condition attached to them is that we should agree under no circumstances to divulge the name of the author. Not even our long experience of editing a religious newspaper has toughened us enough to receive with entire equanimity the too frequent proposals from Christian reformers to assist us in the defense of theology or ethics by attacking a man's reputation with information to be anonymously published as open secrets floating through certain circles.

THE SAFEGUARD of public education is the high moral and religious character of public school teachers. To keep that standard at its best we presume churches of all denominations are ready to co-operate. Roman Catholics would resist any distinctly religious teaching in the public schools not conducted under the direction of their Church. Such teaching, under the direction of any denomination we do not believe is practicable in this country. The Protestant Episcopal Church appears to be of the same mind. Bishop Potter of New York says that any scheme of public school religious instruction is practically an impossibility, and that any attempt of the State to introduce it would be usurpation of a function which belongs to the family and the Church. "For better or for worse," he says, "our republican institutions rest upon the declared corner-stone of absolute freedom in religion. The State cannot teach it without being false to the Constitution; and whatever substitute, ethical, speculative or sentimental, she introduces into our public school system, she is equally debarred from being, there, a religious teacher." Bishop Braddon of Mississippi says that the public school system "by the very terms of its existence is now, and it always will be, utterly powerless to fulfill the purpose of a Christian education" in the sense of imparting to pupils the body of facts concerning Christianity which is the sure foundation of worthy character. Those who hold these positions—and they are probably the majority of Christians in this country—need to awake to a far keener sense of responsibility of the home and the Church for the religious training of youth; and not least is the responsibility for maintaining at a high standard those academies and colleges in which a Christian atmosphere is held to be the controlling influence in making character.

The Church in Education

NO COUNTRY OFFERS greater opportunities than ours for advanced courses of study on subjects of general interest. It would be easy to prepare a list of themes with lectures by experts, as extensive as those offered by many of our colleges, which are available during this and next month without fees in a large number of convenient centers throughout the whole country. These topics range from the simplest to the most abstruse, from the ordinary care of one's own health to the most complicated business of administering great railway organizations or the management by our Government of distant colonies. In Boston last week the American Social Science Association offered a varied program. Washington had the International Railway Congress, Knoxville the American Cotton Manufacturers' Association, and a score of great conventions might be added to the list. Nearly every one of these assemblies listened to papers of popular interest on ethical themes as well as discussions of technical questions. Add to these the multitude of college Commencements, state and national denominational anniversaries and conventions of many kinds, and what demand for knowledge is not met? Those who cannot come under the influence of the personality of the lecturers can have their addresses in full or in substance in the daily papers for a penny or two. Contrast the condition of the American people with that of a country like Russia where less than one adult person in five can read and less than one in ten cares to, and it is easy to see why immigrants are coming to us by thousands daily.

Schools for Adults

NO SLACKENING is evident of the yearning among many ministers for deeper spiritual life for themselves and their people. One token is the continuance and increasing usefulness of the quiet conferences called retreats. On the other side of the water Rev. R. F. Horton, D. D., president of the Free Church Federation, has been holding in several cities gatherings of this sort at which ministers have courageously inspected their own lives, frankly admitting personal shortcomings, and helping one another to strike a deeper and more real note in religious experience. Dr. Horton himself was particularly frank in alluding to his own besetting temptations. In Hartford, Ct., a retreat is to be held just after the close of the seminary year, June 7-9. To it ministers of all Protestant denominations in a wide circle are invited and three prominent men have consented to be the leaders and "teachers in the things of God." These are Prof. James Denney of Glasgow, Rev. F. W. Tomkins of Philadelphia and Rev. C. L. Goodell of New York City. Preliminary announcements say that merely practical topics, like How to run a Sunday school or organize a parish, will be omitted. The aim will be "to consider most earnestly the very essence of the Christian gospel and our relations to it, as men who themselves are seeking salvation unto eternal life in our Lord Jesus Christ. There will be ample time for conference of the frankest kind, and for prayer." Such a meeting must be fraught with many valuable immediate and permanent results.

Ministerial Retreats

ONE HUNDRED CLERGYMEN of the Church of England have issued a manifesto expressing their desire that the clergy may receive authoritative encouragement to study the New Testament. That seems at first sight a needless request, for one chief business of the priest or minister is supposed to be to teach the message and meaning of the gospel as recorded in the New Testament. But what these clergymen want is liberty to find out its meaning in the light of modern discoveries of historical facts and conditions connected with New Testament times, and by the application of such tests as are applied to other ancient literature. This by many leaders in the Church has been grudgingly granted with reference to the Old Testament, while some who assume to be leaders would still refuse it to those authorized by the Church to be teachers. But a larger number fear lest the New Testament cannot bear scholarly critical examination without undermining the faith of the church. It is significant of the trend of thought in our time that over one hundred vicars and rectors of important parishes in England desire to be allowed to find out for themselves if what they are bound to believe in having accepted the articles of faith of the church is taught in the New Testament historically and critically examined. It is good to see that their attitude of reverent inquiry is coming to be recognized as reasonable. Thinking men do not believe on compulsion what they are told to believe that concerns their highest interests. They believe what they have found to be true. And they cannot honestly teach others anything different from it.

Liberty to Believe

PIUS X., in his encyclical letter of April 15 exhorting and ordering patriarchs, primates, archbishops, bishops and priests to systematic instruction of the laity in doctrine by more thoroughgoing use of the catechism and comment thereon, gives as his explanation of the "present lassitude and torpor of the modern world," "the prevailing ignorance about divine things." This ignorance he finds not so much among the masses, but more especially among those "who, while endowed with a certain amount of talent and culture, and possessing abundant knowledge of profane matters, have no care or thought for religion." This being so, "what wonder is it," asks the pope, "if we see today in the world—and not merely among barbarous peoples, but in the very midst of Christian nations—a constantly increasing corruption and depravity?" This papal diagnosis of the condition of affairs in the modern world is not far astray. In the analytic and destructive period through which the Christian Church has passed during the past generation, emphasis on the doctrinal has not been strong; and in dethroning theology and setting up altruism with all the content there is in the word there has been loss as well as gain; and the pope is quite right in affirming the need of a teaching priesthood and a religion with a spinal column of theology. Where he errs is in ordering the Catechism of the Council of Trent to be taught.

The Papal Encyclical

THE TRANSFER of Count Cassini from Washington to Madrid by the Russian Government may technically be a promotion and seem so especially to Europeans; but we doubt if he so interprets it. Spain is not a Power whose capital now can give a man of Count Cassini's past prestige and activity much oppor-

Count Cassini to Madrid

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tunity for service. In truth, he is a defeated diplomat, whose craft when Minister to China for a time seemed to give Russia dominance in the far East. Japan's prowess on sea and land and England's tardy sagacity in standing with Japan have laid in the dust the structure which Count Cassini built up. Transferred to Washington he has had to endure steady thwarting of his plans by Secretary Hay acting on a perfectly understood plan of identity of aim with Great Britain and Japan. He has found the American public too shrewd to be deceived by his statements respecting Russia's devious course in the far East, and practically unanimous in sympathy with Japan in the present war. All of his official declarations relative to the revolt of Russia's best citizens against perpetuation of present intolerable conditions have been blunt and harsh in defense of the present status, and never even by indirection has he hinted that by any possibility could there be any justice in the claims of the protesting reformers.

The New Ambassador

COUNT CASSINI'S successor, Baron Posen, now at Tokyo, it is said, represents a more liberal and progressive type of Russian. If so he can serve Russia better. As the Czar's representative of course he must support his government, but there is a tactful way of advocating autocracy to a democratic people like ours and an untactful and irritating way, and the latter Count Cassini usually adopted. He was at the crest of his reputation when in Peking. In Washington he met his fate. In Madrid he will be buried.

Electoral Apathy in Australia

THE RETURNS of the last elections for the Commonwealth of Australia reveal an almost incredible apathy on the part of Australian electors. The highest percentage of votes cast in any state was in Queensland, with fifty-seven per cent. of electors on the roll. In West Australia a little over twenty-eight per cent. of the electors voted. As the Labor party votes solid, and practically polls all its votes, the effect of this general abstention from voting, is to put the government of the Commonwealth into the hands of a minority.

France and Japan

THE SEMI-OFFICIAL REPLY of France to Japan concerning alleged breach of neutrality in French-Chinese waters is far from satisfactory; but apparently M. Delcasse has given renewed orders to French colonial officials which if obeyed will diminish resentment among the Japanese and will lead Japan's responsible ministers to postpone pressing the matter, at least until the war is over. Up to date, however, the French record has not been at all creditable, even if technically correct.——The two wings of the Russian fleet have come together and will proceed northward united. Admiral Togo's tactics undoubtedly will be to harry the fleet as it goes on, avoiding a close grapple until the last moment and seeing to it that it takes place near Japanese bases of supply and repair.——The German Emperor's reported speech to his army last week, in which he seemed to assume Russia's ultimate defeat and Germany's right to assume the rôle of defender of Christendom against the "yellow peril," will not contribute to amity, if it is found to be a correct report. It is decidedly of that class of sayings which would better have been left unsaid.

In Manchuria

GENERAL LINEVITCH, now in command of Russian forces in Manchuria, is reported as working decided reforms in the condition of the army. There was room for it, and the report is likely to be true. He is a thorough soldier, and is profoundly respected by his troops. Just why Marshal Oyama does not press his army into action, and why he is giving Russia a chance to recuperate after the stunning defeat at Mukden is not clear.——Reports from Korea show a transformation in that country under Japanese tutelage, economic, fiscal and police reforms being noticeable even to the densest observer.

The Future of Our Seminaries

During the next fortnight graduates of Congregational theological seminaries will meet for fraternal intercourse and for those functions connected with graduation which are so stimulating to men who have been out in the world for a season and who come back to meet revered teachers and beloved classmates. In their more serious moods those who thus fraternize this year would do well, we think, to face two facts. First, the responsibility of men in the active ministry for enlisting recruits. Second, the responsibility of alumni of theological seminaries in co-operating with administrators and trustees of seminaries and the laity of our churches to secure for these institutions that increased endowment which most—yes, all—of them sorely need if they are to do the same work relatively for the denomination and the higher interests of the Church in this country which they have done in the past, or if they are to compete with theological schools connected with universities or which have back of them families with large wealth.

For the last decade or two a comparatively small percentage of the enormous total of Americans' donations to educational institutions has gone to theological seminaries. But the past two or three years have brought some signs of a renewal of interest by the laity in this important phase of education. Three of the Presbyterian seminaries of the country within three years have received not less than $4,000,000 in gifts and bequests. Is it not time that the Congregational laymen were alive to the needs of their seminaries and were planning to enable them to compete with their rivals? For that the law of competition is operative in this realm no one will deny who knows aught of the matter.

In the last analysis, however earnestly presidents and trustees may exhort and plead for adequate financial support, the burden of responsibility for leading the laity to contribute devolves upon graduates of the seminaries. Their ideals of the Christian ministry, whether preached or lived, induce youth to follow them in seeking the school of the prophets; and their appeals and consultations with men in the pews for ampler endowment of the seminaries can be more persuasive than those of any official promoter, if they will but live up to their opportunities and duties.

The general condition of our seminaries is such at the present time that, in view of changes for the better in other denominations and in view of the strengthening of undenominational seminaries connected with wealthy and firmly intrenched universities, the call is imperative for careful consideration by alumni at this Commencement season of the problems involved—the problem of adequate endowment and the problem of possible consolidation in New England.

Storage of Power

Thoughtful observers see more in the beauty of the spring than sudden outburst of flower and leaf, restoring to the world its long-lost gayety of aspect and progress of life. All this color and fragrance—the scarlet and gold of tulips in the city square, the crowded cherry blossoms on the bough, the broadening leaves that begin to come in the forest glades that were open all winter to the sun—are the beautiful products of stored energy of life. Unnoticed processes of a lost summer are behind this bourgeoning of a present and delightful spring.

The most familiar instance of this storing and swift use of energy perhaps is in the bulbs which give us our first spring flowers. To the child's mind there is something like a miracle wrapped up in the brown and withered outer coverings of a crocus or tulip bulb. It is thrust down into the cold soil as winter draws on. The frozen earth gives it little chance of growth. But with the spring—almost before the spring—the lawn is gay with crocus cups and with the dawn of May the splendid color of the tulips fills the eye and warms the thought.

Quite as interesting are the wild growths of our woods and waysides—biennials like the asters, goldenrods, mulleins, evening primroses. They spring from seed and all summer long seem to have no ambition of blossoming. The mullein, most showy of them all, is but a green velvet rosette upon the hillside or at the edge of a rock. It never seems to dream of blossoms. What, then, is it doing while its elder brothers send up tall shoots and put out sunny flowers? Storing up energy, that it, too, another summer may have strength to put forth stalk and blossoms and to ripen seed. The unshowy energy of its youth is energy of prevision. It is ambitious upward, therefore it takes thought for roots thrust downward. The fulfillment of its destiny depends upon the patient effort that stores up energy for time of need.

Something like this our Lord had in mind in many of his parables. The wise virgins had stored up oil to feed their lamps. The servants had accumulated capital of money and experience for new service of their Lord. The right use of the Mammon of unrighteousness, Jesus tells us, shall procure us friends in the eternal life. The seed, which he so often takes as the image of the kingdom, is itself the best known instance of stored

up energy, ready to lend itself to new and broadening life. In a word, we see that Jesus never regards the moment merely as an end in itself, but always as an opportunity of preparation for new needs and opportunities as well. "Be ye also ready!" is his cry—ready for a trial or an end of present experience—for the judgment which brings in new opportunity if we have stored up energy to meet its needs. For when he says, "Well done, thou good and faithful servant!" he also adds, "Enter thou into the joy of thy Lord!"

Our knowledge of the ways of God which we call natural law, has emphasized the duty and responsibility of this life process of storing energy. We talk of our heredity. But what is heredity but stored up power or weakness from the generations gone? We to whom the call of parenthood has come, have predetermined—we and our fathers—what the initial life energy of our children shall be. A sober and true teaching-philosophy of life would make young people feel that they are custodians of the stored power of the race for unimpaired or, if possible, improved transmission to their children. It is a false emphasis on individuality which allows men, even in their youth, to forget their place in the forward movement of the race.

Applications of this thought to daily living will occur to every reader. Whether the plant needs times of rest is, we believe, a disputed question. Certainly the reason why the far Northwest raises such splendid wheat is that in the growing season the nights are so short and the sunlight so nearly continuous. But quite as certainly we mortals must consider every day the storage of energy as well as its spending. Our rest, if not as important, is as indispensable as our work. We must store more knowledge than we give out, or our giving will grow thin and poor. We are called to be helpers; but our power of help depends upon our growth. When we stand still, our power of sympathy declines. It is our difficulty and our glory that, as the sons of God, trusted by him to shape and use our lives, we have to keep this balance of energy and rest, of taking in and giving out, of thought and word. Were it not for the unexhausted springs of God, the fountains of our energy would soon run dry. But in his presence every true endeavor enriches us as well as overflows for others.

The Supreme Court and Ju Toy

By legislative enactment, executive order and judicial interpretation of organic law the three co-ordinate branches of our Federal Government seem bound to make it clear to the Chinese Government that identification with the yellow race disqualifies a man from enjoying those rights and privileges which the founders of the nation ordained should be given to men of all races and climes if they sought to be citizens of the American republic.

The decision by a majority of the Federal Supreme Court last week denying to Ju Toy the right to have his claim to American citizenship passed upon by Federal courts and putting him entirely at the mercy of an administrative officer—in this case an inspector of immigration—we deem to be one of the most pernicious and indefensible decisions ever rendered by the court.

Ju Toy, claiming birth in this country, left to go to China for a visit. Upon his return he was denied admission by officers executing the Chinese exclusion law. Now, according to our highest judiciary, he is not to be permitted to prove his citizenship in the courts, but may suffer exclusion from the country of his birth, and that on the decision of a subordinate official of the Department of Commerce and Labor.

Russia has no more arbitrary and undemocratic method of procedure than this in all her vast mechanism of autocracy. We can understand how legislators fearful of losing votes and willing to secure place by compliance with racial or sectional prejudice can pass laws hostile to a despised or feared people. We can understand how executive officials attempting to execute a law passed in general terms must often do to individuals as officials what they would not think of doing as man to man. But how men of the character and learning of Supreme Court judges, with full knowledge of what America has stood for in the matter of equality of privilege to men of all races and of the inalienable right of appeal to law in matters involving life, liberty or property, how such men can come to a decision such as was rendered last week is beyond our comprehension. It gives to administrative officials a tyrannical power which courts should be the last to enhance at their own expense.

We are glad to say that a positive, trenchant minority opinion was filed by Justice Brewer, a Congregationalist, and we regret to say that the majority opinion was written by Justice Oliver Wendell Holmes of Massachusetts.

Such a judicial decree not only plays fast and loose with the Constitution and creates a precedent which later may be cited against men of any race, but it partially undoes the work of our missionaries in China and of our diplomats who stand for the "open door" and for fair play in dealing with Asiatic peoples.

In Brief

Wisconsin has stiffened up its divorce law. Good!

In the list of the best selling books the Bible still stands first.

The Bishop of London not inaptly describes Christian Science as "the reaction from forgetting that Christ came into the room when the physician entered just as when the priest did."

The German Emperor tells his soldiers that Russia's defeat at Mukden was due to enervation caused by immorality and drunkenness. Moral: Let the German army be sober and pure.

Thursday of this week is the sixth anniversary of the opening of The Hague Peace Conference. The best article that has yet appeared on the subject of peace is the Seventy-second Psalm.

The New York *Evening Post* does well to denounce the provincialism of most of New York morning's newspapers for their absurd elevation of the unimportant to the rank of "features" and their failure adequately to report events which have national importance.

Rev. G. G. Atkins, D.D., of Burlington, Vt., as Samuel Harris lecturer last week at Bangor Seminary delighted the students with five lectures on Literature and Life. He preached at Wellesley College last Sunday. Rather of a busy week for a hard-working pastor.

The United Brethren in their General Conference at Topeka, Kan., as we go to press are debating with much earnestness the question of adopting the proposals for union with Congregationalists and Methodist Protestants with the prospect that they will be approved by a considerable majority.

One way of increasing the endowment of theological seminaries, to which general subject we refer elsewhere, is to get as president a man who can give. Dr. David Gregg in his inaugural as president of the Western Theological Seminary, Pittsburg, Pa., called for an endowment of $500,000 and pledged $5,000 himself.

Dr. Grenfell is receiving farewell honors in Boston, Concord, N. H., and Portland, Me., this week, and will be at St. John's preparing for his summer cruise early next week. After a three months' round of receptions, banquets and public meetings the solitary splendor of the icebergs must possess a new charm in his eyes.

The announcement is often made that "the Church is on trial". Of course it is, and always has been. But it is not always bound to answer the summons to appear before self-appointed judges. It seldom seems to have occurred to those who insist on having the Church tried by courts of their selection that they also are on trial.

The *Sunday School Times* is publishing a series of articles by persons of experience as Sunday school teachers answering the question, On what principle should Bible lessons be selected? The series is to continue for several weeks till the International Sunday School Convention, which is to be held in Toronto the last of next month.

Census director North estimates that the United States proper—not including Alaska or our insular possessions—has a population today of 82,518,020, or a gain of over six million people since the regular census of 1900. Have the Christian churches of the country made a similar gain during the past six years? Candor compels the answer, No.

We often receive letters from persons not on the subscription list of *The Congregationalist*, without postage stamps enclosed, asking for information or for answers to questions to be published in our columns. Where favors of this sort are mainly for the benefit of the writers, they should not regard it as our lack of courtesy that their requests are not answered.

Canadian patriots are deeply concerned over recent statistics which show an increase both of crime and consumption of intoxicants in the Dominion. Dominance of materialistic ideals, failure to use approved methods of moral suasion in pledging youth to temperance, and scant temperance educational work are some of the reasons given by the Protestant press.

Canada refuses to make any further concessions to would-be purchasers of water-power at Niagara until a royal commission has investigated and reported on the matter. New York State should be equally wise. Niagara Falls are one of humanity's priceless treasures, and a commonwealth that permits them to be ruined for the sake of any power that they may furnish to factories is a traitor to the rest of the world.

Controller of United States Currency, William Ridgely, addressing the National Bank

XUM

Cashiers' Association last week, said that in most cases of bank wrecking outside speculation is the cause. He favors compelling presidents and cashiers of banks to make banking their sole business. He also made it known that while Controller he intends to hold bank directors strictly to their sworn duties and responsibilities. In short Ridgely is rigid.

In a Chicago public school nearly seven hundred pupils struck because non-union drivers had brought coal to the school building. It seems rather far fetched for a big school to have to close in order to coerce a business firm to yield to the demand of a few garment workers for reinstatement of four or five of their fellow-workers. But the scholars are getting some lessons by this experience which are not less important for them as future citizens than the three Rs.

Another illustration of the formal exchange of delegates between labor unions and ministerial bodies is reported from Nebraska. The Central Labor Union of Lincoln having invited the Ministerial Association to send fraternal delegates to its meetings, the invitation was accepted, and Drs. H. C. Swearingen, Presbyterian, S. Z. Batten, Baptist, and M. A. Bullock, Congregationalist, were elected delegates. The labor union has also elected three delegates to attend the meetings of the Ministerial Association.

The death of Rev. J. A. Mitchell, secretary of the Congregational Union of England and Wales, after an operation for appendicitis, is a serious loss to Congregational churches. He had occupied this important position less than a year and a half. He was by training and preference a scholar and teacher, and gave up with reluctance his place as principal of the theological school at Nottingham after much time had been spent in searching for a successor to Sec. W. J. Woods. His kindly personality and experience with men gained for him speedily the confidence of the churches, and it will not be easy to fill the place made vacant by his death.

Notable Points in Church News

Early church membership favored on the Pacific coast (Eastern Washington, etc., page 699).

Gift of an organ in memory of musical service of ancestors (Hampden Happenings, page 702).

Southward the star of religious democracy takes its way (The Southern Congregational Congress, page 692).

A successful city pastor takes up home missionary work at seventy-six (Lowell and Thereabout, page 695).

Pencilings

BY A PERIPATETIC

The Protestant Episcopal Church has not contributed nearly as many eminent expositors of the theory of social Christianity as the Congregational Church has, but for some reason that I am not quite certain I detect infallibly, it seems to get more of its clergy and laity interested in the practical workings of the newer conception than we do.

* * *

Take the Church Association for the Advancement of the Interests of Labor, which has just met in Boston. Championed in its earlier days by a man as noble as Bishop F. D. Huntington, it enlists among its active supporters many of the bishops, some of the ablest of the parish clergy, and many lay workers. It is on friendly terms with leaders of trades-unionism, and at its annual meetings there is freest interchange of opinion between Churchmen and representatives of labor. Now one may deplore as much as one ought the lines of demarcation which are growing up in this country between men of various callings, and one may wish intensely that there were no need for the Church to seek out working men, as such, and assure them of its yearning for them. But "it is a condition, and not a theory," which the Church the world over faces today; and, being a condition, it has to be faced, and altered, if possible.

* * *

It was interesting, during the discussion of the tenement house reform question by this convention, to have the interesting admission made by Boston reformers that they are suffering from over—rather than from under—legislation on the subject. We are a law-mad people, and our incubation of laws is only equalled by our disregard of them after they are brought forth.

* * *

The American Social Science Association's meeting in Boston during the past week did not attract many from out of the city save speakers; and it cannot be expected to unless better advertised. Colonel Monroe, one of Mayor Low's right-hand men during his last administration, let in light on the "graft" which goes on in New York in connection with its municipal water system, and Magistrate Ommen told of the absurdities and abuses of the judicial system growing mainly out of congestion of business and the impossibility of adequately investigating complaints. One hesitates to conjure up in imagination the shattering of ideals of liberty and justice which experience with police and police-court judges in New York brings to exiles from European tyranny and injustice who dare to dream as they sail hither that here they will find relief.

* * *

The session of the association devoted to consideration of the vexed question of Scrutiny of Gifts to Educational, Philanthropic and Religious Societies, found sentiment running strongly in favor of such scrutiny. It was debated with the recent case of Mr. Rockefeller's contribution to the American Board in mind, but all the formal participants, Professor Baldwin of Boston University, Rev. Daniel Evans and Mr. John Graham Brooks, dealt with it in its broader aspects, as a new problem of social casuistry which from this time on must be faced and solved in response to the demand of an awakened public opinion.

Mr. Brooks's contribution to the discussion was anticipated most by me, for I knew not precisely where he stood. His unique range or area of investigation of social phenomena makes anything he says always particularly worth hearing. While he is insistent, that before condemnation is passed upon men who combine cruelty in acquiring wealth with generosity in disposing of it there should be clear ground for condemnation—whether that evidence should be moral or legal he did not say—he also is very clear that no mere recognition of the complexity of the problem to be solved by the coming generation is any justification for refusing to solve it, or for men or institutions abstaining from passing judgments on men and their gifts.

* * *

In certain investigations which Mr. Brooks has made by putting questions relative to conditional or unconditional acceptance of money from donors to men in responsible positions in the educational world, he has usually found that an instinctive abstract position of cordiality to donors of all sorts has usually given way to a willingness to discriminate so soon as sufficiently flagrant concrete illustrations have been cited. The point of which is, of course, that no general law governing the matter at issue can be framed or will hold. The man, his record, the object for which he gives, the conditions he imposes and the reflex influence of acceptance on the institution and on society in general—these are factors in the problem.

Passing on the Paper

A BIT OF ALTRUISM THAT PAYS

Wishing to gain some idea of the extent to which *The Congregationalist* circulates among families not represented on our subscription list, we inserted a few weeks ago a few lines asking persons in the habit of forwarding their copies of the paper each week to other parties, to notify us of the fact.

The response has been large and gratifying. Up to date about five hundred and twenty-five postals and letters have been received from Maine to California and from Canada to South Carolina telling of the way in which the paper is made to serve many others besides those in the family of the one subscribing for it. Many say their copies go from home to home until four or five, six, seven and, in one case, nine families read it, after which constant use it is literally worn out. There must be numerous single copies read by from a dozen to twenty persons, and if we could accompany a single issue on its rounds, say from Vermont to Indiana, from thence to Oklahoma and from there to Southern California, until it reaches its final destination in the lumber camps of the State of Washington, and if we could witness the eagerness with which it is welcomed, we should gain a knowledge of frontier conditions and of religious forces at work which no Raymond & Whitcomb excursion could possibly afford. Nor do the bounds of this country limit the journey of a number of these forwarded papers, for Nova Scotia, Prince Edward Island, the Isthmus of Panama, Mexico, Manila, are mentioned among places outside the United States as the destination of certain copies.

It is interesting also to note the number of different institutions to which the paper is thus sent. Among those mentioned are life saving stations, sailors' homes, old ladies' homes, Salvation Army headquarters, rescue missions, hospitals and invalid homes, sailors' bethels, public libraries, lumber camps, railway stations and military posts. Several denominations—Episcopalian, Methodist, Presbyterian, Baptist and Unitarian—are listed as representing the ecclesiastical affiliations of some of the recipients. Home missionary pastors figure prominently among the recipients. Evidently, too, the paper goes to a large number of shut-ins and chronic invalids. In certain churches there are committees on good literature to whom the distribution of the papers is intrusted.

Our correspondents speak of their satisfaction in thus extending the usefulness of the paper and of the cordial response obtained from the recipients. Only a solitary exception to this chorus of appreciation is mentioned. Several say that the wrapping up and directing of the paper is their first duty on Monday morning. In one case a sender has it finally returned to him to be kept for reference.

When it is remembered that only a fraction of the families or individuals in the habit of thus forwarding their papers have in all probability reported to us the fact, the size of this extra circulation is at once seen to be considerable, for thus far we have heard of over eight hundred and fifty families which read the paper in addition to the ones to whom it is originally mailed.

This correspondence has opened a pleasant window into the life of half a thousand at least of our regular subscribers who every week bethink themselves of what further use may be made of the paper. Some have been subscribers for a half century and some have kept up for many years this custom of forwarding the paper. We are grateful for the uncounted, but numerous expressions of appreciation of the paper. The refrain, "It is such good reading that we cannot bear to throw the paper away," occurs again and again in this correspondence. Evidently the desire to help people by bringing them into contact with what is considered wholesome literature prompts the sending of the paper from

home to home and while the editors are not untouched by this spontaneous tribute to the value of the paper, they felicitate themselves even more on the fact that they speak each week to those whose impulses are so kindly and generous. Here are a few typical extracts from these letters:

I always read my numbers, and once in about a month I roll four or five together, fold in a dollar bill and send the roll to the far-away old friends who are waiting for it. They used to live here in the East, so they find things in nearly every week's issue that bring to mind the old times and friends. They have written me more than once that they read *all—every advertisement* almost is read.

Natick, Mass. I. M. F.

For eighteen years I have sent *The Congregationalist* to "Hospital Steward, Fort Bowie, Ariz." The man changes, but the office remains. Eighteen years ago the Government provided no reading for the forts, and convalescing soldiers suffered particularly for want of something to interest and amuse them. Now, books and papers are sent, but I still forward *The Congregationalist* regularly. Some years ago I wrote the hospital steward, asking if the paper was read or put in the waste-basket. He replied that it was eagerly looked for and read with interest, and he hoped that they would continue to receive it.

Westboro, Mass. S. D. S.

Shall continue to send it while I live, and have assurances that the custom will be kept up when I have passed on to the higher life.

Hyde Park, Mass. L. O. E.

I send my copy, after reading it, to a home missionary pastor in this state, and he, I believe, passes it along to another family. But I am considering whether it would not be better to subscribe for him that he may receive the paper earlier, and find some one in town who will read my paper.

San Diego, Cal. S. E. T.

Our *Congregationalist* is passed to a family of six adults, returned and loaned to a family who pass it to others. Then returned and sent to a family who do not return it, but continue to pass it along, making fourteen, besides ourselves, who regularly have the privilege of reading it.

Wollaston, Mass. O. C. H.

I have been a subscriber more than forty years, and at the commencement of my receiving it I remailed it to a family in Minnesota, and I believe it has not missed being sent to them or their descendants since that time. They had a very large family of children, who have married and scattered over the United States. This paper now leaves me, after reading it, and goes to a son's family in this village, then returns to me and goes to Wisconsin, from there to a lady teacher of colored people in North Carolina and from there to a family in Texas. This has been its course for a number of years. If there is anything left of it after reaching Texas you may be assured it is sent along still further as they appreciate and enjoy it very much.

Oak Park, Ill. C. B. R.

My sister loans her *Congregationalist* to a neighbor, then sends it to her widowed sister—the latter loans it to a retired school teacher, and then sends it to a farmer's wife who gives it to an old lady friend. The latter then forwards it to the sailors' home.

Wellesley Hills, Mass. M. L. F.

I read it and make much use of various parts of it. My neighbor and her two daughters read it. My pastor and his family (Presbyterian) read it. It is then sent to Pleasant Hill, Tenn., where daughter is teaching mountain whites. She uses it in various ways there, then sends parts of it to my younger daughter in New York.

Bellevue, Neb. C. K. H.

Broadway Church, Norwich, Ct., has a box in the vestibule of the church, where periodicals are placed for distribution by the young people. Such as are placed there regularly, go to certain specified families. Into this box come weekly, ten copies of *The Congregationalist*, which go to ten designated families and are read by one or more persons. I. E. S.

Wouldn't it be a pleasant thing to do if the receiver of so good a paper for so many years should drop a postal card to sender once in two or three years, giving assurance that he is still living and enjoying the paper? I am very willing to send the paper, but would like to know that the person is not able to take it himself, and that he enjoys the reading of it, and have wondered if there are many people who send papers so many years to one person without any acknowledgment as to whether they are received or not.

Newtonville, Mass. L. C. A.

The Man with a Message

By Rev. George D. Black, D. D., Yellow Springs, O.

In *The Congregationalist* not long ago was an editorial touching upon the supreme need of the Church today. "What is most needed is a prophet with a message that the people will hear and a preacher with a promise of salvation that the people will believe." This was said with especial reference to down-town work; but it is universally applicable.

The preacher who has a message that burns itself into the hearts and consciences of men is the one whom people everywhere want to hear. He does not have to hunt for a pulpit—at least not long. He is not under the necessity of resorting to spectacular methods to draw a crowd. He believes something, and he puts his whole being into living and preaching it. To hear him preach is the great event of the week in the lives of many. It is a real going up on the mount and looking over into the promised land of manhood's strength and peace. His words haunt the memory.

Let any preacher take a long vacation (mine has been for several years for the body's sake), and make it a point to hear preaching in the country, in villages and cities and he will be surprised at the lack of power and uplift in much that he hears. He will find plenty of good pastors and organizers. He will find consecrated, lovable men in abundance. He will find men who can make pleasant and profitable talks, and he will go away from their services feeling that it was good to be there. But the man with a message—the preacher whose words are charged with authority and unction—he will find uncommon.

And the lack of him is a serious one. You go to God's house on the Sabbath Day hungry for the word that shall be to you as the bread of life, and likely there rises before you in the pulpit a tired looking man, who has been busy all week with a hundred parish cares. He has visited scores of families in the church whom there was no special need of his visiting outside of their demand that he shall make the rounds among them as a social caller within a certain time. Nobody can guess how many speeches of different sorts he has had to make. And there have been committees of various kinds to take his time and steal away his strength.

The service you are attending is only the beginning of his Sabbath's work. Perhaps he will teach a Sunday school class, conduct a mission service or attend a funeral, and meet with the Endeavor Society. Amid all his cares and labor he has to make some preparation for the Sunday evening service.

Is it to be wondered at that he lacks in power and unction? He is worn threadbare in body and mind. Or, if this is not true, his energies have been frittered away in a thousand little channels, all more or less useful, and all showing his earnest consecration, but still hindering him from doing his best in his chief calling.

For whatever else a preacher is to be—pastor, organizer, speech-maker—he is first of all to be a preacher; and any church that allows its pastor to be so burdened with social and other functions that he can give only the fag end of his being to his principal calling is guilty of a wrong to itself and to the kingdom of God. There are many necessary pastoral duties, but tramping around through a town or city to chat with A. B. and C. to keep them in a temper to go to church next Sunday is not one of them. Making himself a good fellow generally may win much personal sympathy for a preacher from his congregation, but to be highly useful he needs to be something more than a good fellow. Of course he must have a deep and abiding sympathy with men; he must carry his people in his heart; but if he is to do them the greatest good he must be able to broaden and heighten their world of vision and to make them hunger for the best things.

The preaching would be better if there was less of it. I should prefer one good sermon once in a month to eight or ten poor ones. Often the preacher who is the least qualified to preach is the one who is the most often ready to preach. I heard a pastor say once that it should be no hardship to preach a sermon every day in the year; and, having heard him a number of times, I could see no reason why he should not preach two or three sermons every day or why, having begun, he ever should quit. There are men like Beecher and Parker who can preach two sermons every week and keep it up for years; but the average preacher is not blessed with such prolific ability.

A young man fresh from the seminary is set over a church to teach and lead it. Out of his meager experiences and limited resources he is expected to produce two or more sermons every week. Cares multiply on his hands; he is hurried, crowded from week to week, and unless he is a man of unusual ability he will become a mere compiler and clever rhetorician. But his preaching will show that what he says has not entered into and become a part of himself. He speaks at second or third remove. However rhetorically brilliant his sermons may be, you come away from his preaching with the recollection of a performance rather than with an aroused conscience and a deepened sense of spiritual things.

No mere verbal cleverness, no hurrying around and making one's self generally useful, will ever take the place of spiritual insight and spiritual power. I have seen a large and intelligent audience grow restless and inattentive under the speeches of three or four men of a national reputation for learning and ability, and then in a few minutes become all animation and responsiveness under the homely talk of Hadley of the Water Street Mission of New York. Hadley's words came out of the deepest places of his own soul. They were afire with his own great faith and great love, and they went home to the hearts of those who heard them. But Hadley showed consummate verbal skill, too. His sentences were terse, apt, full of words and phrases that clung to the memory. His illustrations never could be forgotten. The other talks were able performances; Hadley's was a message.

XUM

The Fine Art of Giving

By Kate Upson Clark

One of Dickens's characters is made to say that there are two classes of charitable people: one, the people who do a little and make a great deal of noise; the other, the people who do a great deal and make no noise at all.

Perhaps a division more strikingly correct just now would be that of the philanthropic millionaires who will take no advice about spending their money and those who are willing to receive counsel. Why should a man wish to endow a new college in a state already over-supplied with institutions of learning? And why should he wish to bestow on it a name already made famous in the same way? Yet a certain presumably good and generous man does both of these absurd things. He must know that there is scarcely a school or college which is not in dire need of money. Why not try to place upon a stronger footing well-managed institutions which are already started, instead of making new ones? Either the man is an egotist, whose vanity perverts his judgment, or else he has some new scheme, concerning which the judicious must inevitably have misgivings, and which he thinks he can put into operation only in an institution of which he himself has the chief control.

CREATING AN INTEREST

The case seems so plain that we think our millionaire friend cannot help seeing it; but we all know how a cause which may appeal powerfully to one man seems to make little impression upon another. You think a hospital is needed in a certain quarter. You go to your rich friend with a strong tale of the suffering caused by the lack. He hears you through patiently (as he has doubtless heard five or six others through before you) and then he says that he is sorry—it would be a good thing, probably—he would like to help, but, really, he has so many other things on his mind, etc. You know all the time that he is giving away more money every week than you are asking for your hospital—but he is not interested—and he will give away his money only where he is interested. That is something we must make up our minds to; our friends who have money are going to spend it exactly as they like—and we in their places should undoubtedly do the same.

FLOUR AND HAMS

Thus, a certain rich man is noted for giving, let us say, flour and hams. If he finds a need which is not to be met with flour and hams, he simply will not give anything at all.

"But," you argue, "these people absolutely need plows and shovels. You can buy them if you only choose. For heaven's sake, do it."

He responds stolidly: "I have in my lifetime suffered for the want of flour and hams. I know what a terrible thing it is to be without them. I mean to give all my strength to the work of supplying flour and hams for like sufferers. Plows and shovels are well enough. Let others give them—but, as for me, I give only flour and hams." Every observer of philanthropic movements will remember several such cases within the last few years.

FINDING THE OBJECTS

There is another class of givers, and a far larger one, which is more amenable to reason. This is the growing body of individuals of independent but not great income, and of altruistic proclivities, who plan to spend a portion of their income—often the Scriptural tenth—in charity. Philanthropy has become such a science, and it is shown to be such a misunderstood and misapplied virtue, that the man with from forty or fifty to five hundred dollars to give yearly has many doubts concerning the proper way in which to apply his small force. He cannot afford, as richer men sometimes do, to have an agent expressly to distribute his alms.

One good man, whose name is known only to his own quiet circle of personal friends, gives away from $20,000 to $40,000 yearly, and pays a young man $200 per month to hunt up worthy cases for lending or giving. Never a cent does he bestow until the matter has been sifted to the bottom; and the main effort is always directed toward getting some sick or unfortunate man or family into an earning attitude. He has always a woodpile or some other work for the men; and a bolt of cotton cloth to sew on, or some other work for the women. Boys and girls are taught trades (when the unions can be hoodwinked or forced into allowing it) by this intelligent giver. Whenever practicable, a certain percentage of the first year's pay is exacted in return for the loan. The repayments sometimes mount up into a considerable proportion of the fund to disburse.

VALUABLE KNOWLEDGE

This charitable man was much impressed with one of Mrs. Lillian Betts's familiar but very clever stories, which throws a flood of light upon the mystery of philanthropy.

A teacher was visiting a poor woman whose twelve-year-old son had been missing from school for several days. The teacher found that the youth had been put to work in a store, and that the family sorely needed his small wages.

"But you shouldn't take him out of school," she expostulated. "You don't want him to be an ignoramus."

Seeing the teapot on the stove, she proceeded to point her remark with an illustration.

"Now there's tea. Don't you want your son to know what tea is and where it comes from?"

The woman raised her meek eyes and proceeded unconsciously to give an answer which embodies a fundamental principle.

"O yes, ma'am—but I'd a dale rather he would know how to airn a pound of it."

That teacher has ever since been fighting to get this idea into the heads of boards of education and the public: that after the gates of all knowledge are fairly opened to the children of poor, by grounding them thoroughly in reading, writing and arithmetic—and this will take all the time that most of them can get, up to twelve years of age—they should be taught *something by which they can earn.* To make independent and self-supporting citizens is, after all, the main object of the public schools, and the public money is not wisely given which does not compass this end.

VARIED FORMS OF GIVING

In pursuance of this idea, one modest woman with but $250 to give each year from her fixed income, devotes it all to the interests of trades schools. But she gives to them far more than the money. She is on the managerial boards of two institutions in which trades are taught and she travels and studies constantly in order to learn new and better ways of conducting her favorite work.

One woman who has but $50 to give each year, saves it up until she has enough to get an aged man or woman into an old people's home in which she is interested. She has already placed three worthy persons in this home, and the results have been most gratifying.

"It is such a pleasure," she says, "to see exactly how much good your money is doing—especially when one cannot give large sums."

One eccentric man in a New England town also gives to a single object. For many years, while he was amassing his moderate fortune, he was considered a stingy man who would never do anything for the outside community; but he, too, had an interest in something, and in good time he revealed it. Like our President, he believes devoutly in the institution of the home. He demonstrates his belief by helping worthy couples to found homes for themselves. He gives $100 to every bride who will ask him for it, either herself or through a friend, and will marry, as he thinks, suitably. He follows his brides with paternal interest, and deposits in the bank $100 for the eldest child of each, when it has reached the age of one year, on condition that the sum is not to be drawn out until the child is twenty-one, and that the parents will add ten dollars each year. It is said that he has already given away more than $10,000 in this manner, and he is not yet seventy years old.

PUBLIC AND PRIVATE ORGANIZATIONS

It may be remarked here that in several instances in our large cities, a few good men have clubbed together to hire an agent for the proper disbursement of their alms. Many more give through the vast organized charities, most of which are well conducted.

Several young girls belonging to the same church in a certain city, give a fixed proportion of their not large allowances to charity. One would expect the plant, flower and fruit missions to attract these girls, and these, with free kindergartens, are what do claim their chief interest.

XUM

Not nearly so many young men as young women, so far as common observation can supply the place of unattainable statistics, are, in the usual meaning of the term, philanthropic. This is probably not because of any deficiency in sympathy on the part of the young men; but because in nearly every family, rich or poor, the young men are started in some active profession or business as soon as their education is finished. Their sisters have usually far more leisure.

One bane of all philanthropic effort is the loss of self-respect which is often entailed in the transaction. Carlyle wisely says, "It is a mortifying truth that two men in any rank of society could hardly be found virtuous enough to give money and to take it as a necessary gift, without injury to the moral entireness of one or both." There is indeed nothing harder than to give gracefully and without any air of superiority and patronage, except to accept properly and without cringing or sycophancy. The social status of those whom we are benefiting must be considered to be as good as our own, or we may harm more than we help them. One secret of Emerson's power was nāively revealed by the washerwoman who went often to hear him lecture. She confessed that she did not understand him, but added, "I like to go to see him stand up there and look as if he thought every one was as good as he was."

In order to do good philanthropic work one must believe, and not only believe but feel in his heart that "every one is as good as he is."

THE BEST GIFTS

Even those who can give only a pittance in money each year can often bestow what is far more valuable—time, strength and intelligence. There are constantly appearing disclosures of abuses and neglects in our charitable and penal institutions, due almost invariably to the ignorance or indifference of officers and directors. Time, patience and comparative studies are even more needed by our philanthropic societies than money. The burden upon our "leisure class," not only the very rich, but all those who are not actually forced to use their whole strength in the daily struggle for existence, is to try to shed light and furnish aid in the problem of helping the poor. Fortunately, this duty is more widely recognized than ever before. There is hardly to be found a man anywhere who does not acknowledge that he is to a considerable extent his brother's keeper, and proportionally responsible to heaven and his own conscience for that brother's happiness or woe.

Dr. Pierce at Newtonville, Mass.

Dr. A. F. Pierce of Brockton, who is in demand for pastoral evangelism, recently held a series of services in Newtonville. His sermons were strong and quickening, free from distortion, careful in statement and well calculated to arouse the thoughtless and confirm the believer. Behind the message was a true messenger. Manly, tender, considerate, Dr. Pierce at once won the respect of the people. The influence upon church and community will be good and lasting. Many Congregationalists in the place came to the services and were helped. Dr. Pierce's afternoon talks on the Culture of the Christian Life were among his best deliverances. A. L. S.

India and Her Outlook

By Rev. Dr. J. P. Jones, Pasumalai

The present war between Russia and Japan is stirring all Eastern peoples to their depths. A speedy defeat for the Japanese would have met the expectations of all. But this amazing strength and bravery, this irresistible skill and burning patriotism, this triumphant march of the Japs is bewildering.

Is it possible that, after all, a small Eastern nation can defy in military skill the mighty dictator of the West? In one day Japan has leaped up out of its obscurity and has become the hope and inspiration of all Eastern peoples. In India, The Lessons of Japan for India has become the burning topic for orators and editors alike.

Japan is not only winning her own safety by this terrible struggle, she is putting iron into the blood of all the East. Her example is teaching East and West alike the wholesome lesson of the coming potentialities and probabilities of Eastern independence and assertion. This is indeed a shock to the West, which has come to regard all Eastern peoples as its ward or prey. To it the present attitude and success of Japan is truly a "yellow peril"; to the East it is the golden dawn of redemption from Western rapacity and cruel injustice. And has not the East a right to this conviction? Can we expect the Tartar to bring a larger blessing than Japan to the far East? It is not strange, then, that India's sympathies are now strongly with the empire of the Mikado. This war will bring in its train (no matter what its immediate end may be) a thousand results which will astonish the world, and which will do much to transform the East, if not also the West.

The serious illness of Lady Curzon, the Vicereine of India, was the occasion of the deepest sympathy throughout all India; and many of the million gods of the Hindu pantheon were implored to save her. Now that she is out of danger not a few Christians raise the silly question as to the right attitude of the Christian mind toward such heathen prayer. It is a comfort to know that such a discussion will not interfere with the outpouring of human sympathy in any way that may seem to Christian and Hindu alike most potential and remedial.

Deep sympathy has been expressed in behalf of the viceroy himself, whose brief holiday was marred by this domestic affliction. His Excellency is now once more in India and has taken up again the duties of the office which he has already filled with great if not unequaled distinction. And it is expected that he will realize not a few of his cherished dreams for India during the next two years. India has confidence in him as its ruler. And, what is of still more importance, his Excellency has the confidence and support of the British Government.

It was a privilege while on a recent journey to have converse with Protap Mozumdar, the great leader of Brahmo Somaj in India. We felt the sincerity and tenderness of his plea when he said, "I do wish that you people knew us better that you might understand how near we are to you in belief." The occasion seconded his plea; for there were gathered around him that Easter eve a band of twenty disciples —men of earnestness and intelligence, one a graduate of Mansfield College, Oxford—to study with him anew the thirteenth and fourteenth chapters of the Gospel of John as a preparation to the celebration of the Passion of our Lord on the following day.

How many Christians of India or America spent that evening in this most Christian study? Mozumdar himself celebrated Easter Day by giving an eloquent lecture on Christ's Passion in one of the great halls of the city. One could not refrain from asking himself, Is not this man a Christian? He is also a true Oriental; for when the writer expressed to him his regrets because of the doleful and misanthropic spirit of his farewell letter upon his retirement to the Himalayas a couple of years before, he smiled and said that he did not mean what he said. It was only a bluff by which he intended to stir up his followers to more appreciation! And yet never was a deliverance made with more solemnity and publicity!

A curious effort is being put forth by a few in north India with a view to educating the *Sadhus*, or religious mendicants, who roam all over the country. People of the West think that the Hindu religious ascetic is a man of culture. As a matter of fact, fully three-fourths of all this host of five and a half million "sacred men" are absolutely illiterate. Their ignorance is exceeded only by their pestilential morals and laziness. They are not only a disgrace to the country, they are also a prolific source of its poverty. For be it remembered that poverty stricken India not only supports its temples and myriad priests and other temple followers, it also willingly maintains this immense army of coarse grained religious impostors. Even supposing that the support of one of these worthless fellows is only forty rupees, or thirteen dollars a year, the voluntary maintenance of the whole body of them robs India of money enough to educate well all the children of the land. No other people on earth thus voluntarily taxes itself to support a community which is two per cent. of its own number, and which gives nothing whatever but a curse in return for its support. Rather than seek to educate them—an infliction which they would resent—it would be infinitely better to starve them into a more wholesome existence. One cannot fully sympathize with India in her poverty and suffering so long as he observes her also wasting her limited resources upon this dirty, lazy, immoral host of religious hypocrites.

Mr. Fred B. Smith in Australia

The most remarkable meetings for men ever held in Australia have just been conducted by Mr. Fred B. Smith, secretary for special religious work of the Y. M. C. A. International Committee. Mr. Smith visited South Australia, Victoria, Queensland and New South Wales. The meetings culminated in two enormous gatherings in the Sydney Town Hall (New South Wales), on Sunday, April 9, and on Sunday, April 16. Such gatherings of men have probably never been faced by any speaker in Australia; certainly by no previous speaker on purely spiritual topics. Five thousand men are not often seen together at one time in a religious meeting anywhere.

Mr. Smith was effectively heralded before his arrival by the energetic secretary of the Sydney Y. M. C. A. But once Mr. Smith was heard people wanted to hear him again. He is a speaker of remarkable power. The membership of the churches will be increased through his meetings. His object in visting Australia was threefold: (1) to strengthen the life of the Y. M. C. A.'s; (2) conference with Y. M. C. A. workers with a view of extending the work; (3) the evangelization of men, especially young men. Mr. Smith's visit promises much success in the accomplishment of these ends. Owing to the serious illness of his mother, his work in Australia was cut short; and he left on April 17 to make the quickest possible return to America. W. A.

Principal Frissell of Hampton Institute, Virginia, has received a generous gift of money for his personal use from an "unknown admirer." Many of his known admirers rejoice in this recognition of his great service for the education of Negroes and Indians.

XUM

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

144. *If we give up the authority of verbally inspired Scriptures, on what are we to base the authority of Jesus? How are we to establish the idea of his divinity? What need is there of our claiming divinity for him?*—F. L. M. (*Wisconsin.*)

Giving up the idea of verbally inspired Scripture does not make it impossible to accept the New Testament record as, to say the least, reasonably good history. Harnack is certainly no hide-bound critic, but he can say, in his What Is Christianity: "The historical criticism of two generations has succeeded in restoring that credibility [of the Gospels] in its main outline." "That the tradition here presented to us is, in the main, at first hand is obvious." "No historian has found that it is possible, or necessary, to substitute any other tradition for the one that we have here." Such a result of historical criticism would be ample to give us the necessary knowledge concerning the life and character and teaching of Jesus. And we should build our idea of his divinity directly upon such facts. I do not see that the need of our claiming divinity for him is at all affected by the setting aside of the idea of verbal inspiration. We need to know that our redemption is really from God, and it is this need which has always, in the history of the Church, underlain the insistence upon the divinity of Christ.

145. *Does God interfere with the operations of nature and the laws of cause and effect? A few years ago Mrs. Booth-Tucker of the Salvation Army, who was undoubtedly a godly woman, met her death in a railway accident. The other day a minister of the gospel committed suicide by hanging, on account of ill health. Have the children of God no claim upon him above non-believers for protection against the elements or the physical ills of this world? It would seem that the goodness of God expresses itself only in spiritual gifts. I value my faith above all else, but this to my mind presents a serious difficulty.*—A. M. (*Missouri.*)

This question expresses the difficulty which occurs in some others, and the answer to all may be given here. (1) If we really hold the Christian faith, we must believe that death is not necessarily an evil at all, but rather the entrance upon a better and larger life. (2) The manner of the coming of death to the individual is of comparatively small importance. And it really argues nothing, it may be added, as to the providence of God that, as in great catastrophes, many should go at once. (3) We are never at liberty to forget that a law-abiding universe is necessary to the development of character. And we are not, therefore, to expect that the children of God will be, in general, exempted from the working of the common laws of the world. (4) And yet God can and does providentially guide, even in these things. The evidence of such guidance is more clear in some lives than in others, but is probably sufficient for faith in the case of most Christians. At the same time, we have no right to assume the lack of such providential guidance when it seems to us that no special exception is made in the case of the believer. And in no case, it should be remembered, is the exception a magic one. It itself occurs in accordance with deeper spiritual laws.

146. *Will you kindly assist us by naming the first ten books which you believe ought to have a place in a Sunday school library? We desire to keep in mind both adults and children, and to cover, as far as possible, the different fields which ought to be represented.*—H. M. G. (*Ohio.*)

I suggest that you write directly to our own Sunday School and Publishing Society for their suggestions concerning Sunday school libraries. But I may venture to name a few of the more solid books which it seems to me might well find a place in the foundation of such a general Sunday school library. I should want to include, first, four little books that seem to me, in rare degree, to pack away some of the most vital things concerning Christian life and belief: Stalker's Life of Christ; Bushnell's The Character of Jesus; Harnack's Christianity and History (a single lecture, but one that meets very helpfully some of the main modern questions); and Professor Fisher's The Christian Religion, originally reprinted by Scribners from articles in the *North American Review*. To these I should want to add Dr. Gladden's two little books, Being a Christian and The Christian Way, and Dr. T. T. Munger's On the Threshold—one of the best books of general counsel for young people of which I know. Perhaps I better stop right there, for when one gets started on the general books, there seems to be no end.

147. *Is it possible for a Christian to become so far sanctified that prayer is to him no longer petition or intercession, but, owing to the perfection of his faith, is simply communion?*—F. B. (*South Dakota.*)

No doubt the element of petition, in the sense of importunate request is sometimes much less consciously present than at other times. And so far as this means a clear discernment that prayer is not chiefly a way of getting things from God, it might well indicate growth in prayer. But, on the other hand, if one remembers that prayer is, in any case, simply our opening the way for God, the expression of our willingness or desire that he should do the needed thing for ourselves or for others; we shall see that even in the simplest communion there is necessarily implied real petition for what is best. So far as we are really made members one of another, that is, so far as the blessing which may come to another is in any way conditioned upon us, the prayer of intercession must be involved in any true communion. And there will be times when our own sense of need and our anxiety for another will hardly allow us, in truth to ourselves, not to pray importunately, though in completest submission to the will of God. The communion with God is not the less true and deep on that account. In all probability our wisdom in general is not to lay down any such external tests of prayer; but in the child-like spirit simply to bring ourselves honestly to God as children to the Heavenly Father; and sometimes that will mean less petition, and sometimes more.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 28—June 3. Missions in Roman Catholic Countries. Ps. 67: 1-7.

Wherever the true Romanist has gone he has cared enough about his religion to propagate it, sometimes by compulsory and high-handed methods and sometimes in alliance with political powers, but usually with zeal and persistency. The names of the greatest missionaries of the Catholic Church, like Matthew Ricci and Francis Xavier, are honored in all branches of the Christian Church. So early were these men and their fellow-workers in the field that the activity of the Roman Church through its orders and through various individuals antedated by several centuries the beginning of the modern era of Protestant missions. As a result, our missionaries to papal lands have found an ecclesiastical system strongly entrenched, often controlling the government and sometimes practically administering it.

These two facts—the early occupancy of the territory and the possession and use of political power—have confronted our Protestant missionaries, and have made the task of establishing a pure faith extremely difficult and personally hazardous. If we knew exactly what our men and women missionaries, and their children even, have had to endure in certain Roman Catholic countries, we should feel that no record in the annals of missionary heroism showed more courage and more endurance. There is reason for believing that in later years, in countries like Austria, Spain and Mexico, greater liberty and opportunities are afforded to Protestant missions, and that the spirit throughout the world of tolerance and freedom of thought has affected favorably the prosecution of Protestant missions even in lands once unenlightened and backward.

Much credit for any change of attitude that may have taken place is due to the tact and wisdom which, in the main, have characterized our workers. Who can estimate, for example, the influence of the late Mrs. Alice Gordon Gulick who founded and carried on so long, with the help of her devoted husband, the school for girls at San Sebastian, in Spain, now transferred to Madrid, and rejoicing in and deserving the title of International Institute for Girls in Spain? Mrs. Gulick knew how to forestall prejudice, to endure misrepresentation, and by the sheer force of her unfailing good will and the manifestly unselfish character of her labors for the girls of Spain, to win lasting respect and even love from those who once opposed her. We have had in Austria, and still have there and in Mexico, men and women whose breadth and poise of judgment, whose large heartedness and patience have already had their due effect upon the native mind. They are winning their way slowly but surely.

While the preaching of the Word is of great importance in Roman Catholic countries, the Christian school is an extremely valuable agency. Romanism has nothing that compares with it, even though it does occasionally gather children into its own schools to be taught a few rudiments and certain prayers and sayings of the Church; but a Christian school in sympathy with modern learning, supplied with competent teachers, exerting a steady influence on plastic minds throughout the week, is a veritable dynamo of spiritual power. It is the one force which narrow-minded priests seem to dread. Not long ago in the city of Bahia, Brazil, the Presbyterian mission opened a school which was opposed in a double leaded editorial in the daily paper of the city controlled by Roman Catholic authorities. But its attack on the school proved to be a splendid advertising for it, and more children applied for admission during the following term than could possibly be accommodated. A prominent merchant of the city said to Rev. Dr. G. W. Chamberlain: "I was born in this city; I am fifty years old, and I never have learned anything useful from one of our priests. They call me an atheist because I have ceased to go to public functions, and because I do not allow my wife and daughters to go to confession. Now do you know what I am doing in my factory? The building that I was going to reserve for operatives is ready; you may take it and teach what you please in it, and I will pay the expenses." The American Board carries on missions in three Roman Catholic countries—Spain, Austria and Mexico—at an expense last year of $42,344. It has in these countries forty-seven churches and 3,035 communicants.

New England Home Missionaries Attending the Andover Easter Theological School and the Professors Who Taught Them

An Epoch-Making Revival

ITS EFFECT UPON WILLIAMS COLLEGE

BY REV. T. C. RICHARDS, WEST TORRINGTON, CT.

It began a century ago, in 1798-99, in West Simsbury, Torringford and Torrington, Ct., and spread all over Litchfield County.

In Torringford, where Samuel J. Mills, Sr., was pastor, it began in meetings of the young people held in their homes, until no house would hold them, when they repaired to the meeting house. In Torrington, an old standing feud in the church was healed and several neighboring ministers came to help at special services held afternoon and evening. In Norfolk, the revival appeared to be the outcome of much earnest and continued prayer. As the result of this revival Norfolk received 145 additions to the church, Harwinton 140, New Hartford 100, and so on, throughout the county.

But this was only the beginning of results. Williams College received its charter in 1793, and also the spirit of French skepticism which was rampant in the young Americans of that date. It affected not only the theory of religion but the morals as well. Ridicule was heaped upon any student who showed any open interest in the Christian religion. In the first six classes that graduated only seven out of the ninety-three men were professing Christians, and in three classes not a single Christian.

With the new century came a new era. A few young men with the courage of their convictions checked the prevailing skepticism and immorality by their private example rather than public discussion.

Edward Dorr Griffin, afterwards president of Williams, but in 1798 a young pastor at New Hartford, says, "It was from Litchfield County that the spirit of the new era crept on this college."

Two young men from Norfolk converted in this revival came back to the college filled with the enthusiasm of a new religious zeal. "But the next spring (1801) the religious character of the college received an important change from the accession to the Freshman Class of four young men from Litchfield County"—Timothy P. Gillett and James Beach of Torrington, Asahel Gaylord and one other from Norfolk. These young men turned the tide and the religious spirit deepened, until in 1805-06 the college was in the midst of a revival.

In April, 1806, Samuel John Mills, Jr., entered Williams College. He had been under conviction during the revival and had suffered torments and tortures for months, but came into light and peace in November, 1801. Mills threw himself into the religious life of the college with all the ardor of his great soul. Though by no means a scholar, he was always a leader. To him his fellow-students came for advice and guidance in religious life, for he was mature and twenty-three years old.

The ground was ready for the seed. The other young men from his native county had prepared the way, and the master soul had come. But, as President Griffin makes clear, it was "by the influence of the revival in the college he was enabled to diffuse his spirit through a choice circle, who raised Williams College to the distinction of being the birthplace of American missions."

Growing out of that revival, or a part of it, was a prayer meeting held on Saturday afternoons, usually in a grove north of West College. It was at one of those Saturday afternoon prayer meetings—driven from the grove by a thunderstorm to the now famous haystack—that American Foreign Missions was born. Of the five young men at that haystack meeting, three, Harvey Loomis, Francis L. Robbins and Samuel J. Mills, were from Litchfield County.

Such was the outcome of a revival begun in the Litchfield County churches. This revival spirit was further manifested in the organization and activities of the Missionary Society of Connecticut, organized in 1799, the first Home Missionary Society organized in this country. The first missionary sent out, after the society was organized, was Jedediah Bushnell, who graduated from Williams in 1797 and was sent to Vermont.

The revival spread up into the Berkshires and through western New England, and was carried southward by Alexander (afterwards the famous Dr. Alexander of Princeton). "One striking feature of the revival then spreading," says Prof. Albert Hopkins, "was the missionary spirit which followed everywhere in its train."

So began the first century of modern missions as the result of a deep, widespread revival. Is it too much to expect that its close shall stir the churches as deeply, though in a different form?

Dr. Dawson at Decatur, Ill.

The brief series of meetings held in this interior city have been attended with the best possible results. Never has the city been so moved by any religious meetings before. People from country districts and neighboring towns took the opportunity to be present. Dr. Dawson was at his best and there is talk of securing him again for a campaign of at least ten days. The largest audience-rooms in the city were crowded and deep impressions were made. Doubtless similar results would be seen in larger cities were sufficient time given to these special services. But in a city like Chicago abiding impressions cannot be produced by an evangelist in less than a month.

FRANKLIN.

Biographical

REV. GOWEN C. WILSON

Died in Portland, Me., April 26, Rev. Gowen C. Wilson, who has served for some twelve years as superintendent of the Bible Society of Maine. Mr. Wilson was born in Boothbay, Feb. 8, 1833. He graduated at Colby College in 1857, taught the high school at Hallowell for several years, after which he entered Bangor Theological Seminary, graduating in 1861. His first settlement was at Winterport, Me., where he remained five years. In 1866 he went to Windsor, Ct., where he had a successful pastorate of more than twenty-five years. He was a good preacher, an unrivaled pastor and the friend of all his people. In 1891 Mr. Wilson returned to Maine, and, after serving two years as assistant superintendent of the Maine Missionary Society, he accepted the superintendency of the Maine Bible Society, where he remained until his death, endearing himself greatly to all the churches of the state by his quiet efficiency, his excellent judgment and his untiring labors. In 1862 Mr. Wilson married Martha Burr Chamberlain of Bangor, who survives him, together with five children. His death was caused by pernicious anæmia, which allowed him to continue his work until within three weeks of the close of his life. After a funeral service at Woodford Church, Portland, his body was taken to Windsor, Ct., for burial, under the shadow of the church to which he had long ministered.

XUM

New Haven Pastors Reply to Protest

The statement which follows bears the signatures, we understand, of all the Congregational pastors in New Haven, Ct., except Rev. A. J. Haynes.

NEW HAVEN, CT., MAY 15, 1905.

To the Rev. Messrs. Charles L. Noyes, Samuel L. Loomis, William E. Wolcott, Daniel Evans, Herbert W. Gleason, Committee of Protesting Ministers.

Dear Brethren: We, pastors of Congregational churches in New Haven, would acknowledge the receipt from you of the following communications: a circular letter from you concerning a recent meeting of a number of Congregational ministers in Boston, and your appointment by them as a committee of protestants in the matter of the Rockefeller donation; a paper submitted by Dr. Gladden; a sermon by Rev. Artemas J. Haynes on The Spirit of Protest; and a statement by you on The Issue Before the Churches. The receipt of these papers from your committee has led us to give to them careful consideration; and although we are personally reluctant to make any reply, some answer from us seems to be called for in view of certain extraordinary declarations contained in them concerning the position and spirit of our churches and ministry.

Allow us to call your attention to accepted principles of Congregationalism which seem to be applicable in this instance. We recognize fully the liberty of speech in our pulpits which is our heritage from our past. We remember also that our usual way of determining any question of polity or practice is by vote of the church, advice of the council, or action of the missionary corporation to which the business in question may pertain. The question of the acceptance of Mr. Rockefeller's gift has been thus settled, and we do not propose now to discuss it further. But any discussion of large ethical questions, of which this is an incident, and with regard to which differences of opinion may remain, should be educational in its aim and temper; and as such it should avoid impressionist excitement of feeling; it should appeal rather to reason, being careful of facts; and, above all, if it must be continued, it should be conducted with mutual forbearance, respect and Christian courtesy.

With these first principles of our Congregational methods in mind, we must express our dissent from some statements which we find in your communication to us, and through us to our churches.

1. We deplore any unnecessary and harsh criticism of our missionary societies, and we have read with regret this statement from you: "This discussion has developed in the Church and out of it much fine and true moral feeling. . . . But has any of this indignation or wholesome moral energy proceeded from the defenders of the procuring and retaining of this gift?" We would remind you of the fact that while we are included among those who have agreed to the acceptance of this gift, we have, none of us, in any declaration of our views, manifested any "tendency," as you are pleased to call it, "to palliate, excuse, exculpate" anything that may be shown to be wrong in the business methods of any corporation whatsoever. On the contrary, in common with our brethren in the ministry generally, we have not neglected suitable opportunities of testifying against double standards of private and public morals or against any recognized form of industrial or social evil, regardless of what individuals might be present in our congregations and without anxious thought of the possible offense to the contributors to the treasuries of our churches; and our churches have sustained their pulpits in this duty. We are among the many who are working and now looking for an ethical revival, as may appear from the following extract of a pastoral letter which we unitedly sent to our churches at the beginning of the past Lenten season, "It is for the Church to make today a commanding appeal to conscience—the personal, social, industrial, civic conscience—and also to offer a new obedience to God." We would assure you that you are not exceptional among your brethren in the earnest desire for a better ethical realization of Christ's presence in the world; and we see no reason for less devotion to social righteousness on our part because of our judgment as to the principles which should determine the acceptance of benevolent contributions.

2. We deeply regret that your committee has published, and is scattering broadcast, such declarations as the following concerning the reply to you of the Prudential Committee, "Explanations, evasions, excuses, legal quibbles, but not one sentence from beginning to end that rings true!"—and other words which we forbear to quote. In view of your publication of such charges, we are called upon, irrespective of our opinions concerning the questions at issue, to say that, in our judgment, the reply of the Prudential Committee is admirable in its form, Christian in its spirit, and in its reasonings worthy of respect for its straightforward simplicity and its clear, ethical tone; and we would express our continued confidence both in the equity and the high honorableness of the judgments of men who are held in so great esteem among us as President Capen, Secretary Barton and the gentlemen associated with them in the Prudential Committee.

3. We notice also with regret the following words: "The courts can be bought; the legislatures can be bought; the churches can be bought; but the American people cannot be bought." Such unqualified words under other circumstances might be passed by without serious notice; but when addressed by a number of Congregational ministers to their brethren, they cannot be left unchallenged. This statement, so sweeping in its condemnation of our legislatures, so calumnious of the judiciary, so unjust to our churches, we would repudiate as untrue in fact, and socially destructive in its effect.

4. We desire also expressly to disavow the assumption which occurs frequently in your communications that by the acceptance of such donations, or by the use of any man's gift of that which is lawfully his own, the trustees of a charity enter into "an alliance" with him in his business, become "yokefellows" with him in any wrong practices, or in any way compromise themselves with questionable methods of corporations. Your repeated assertion of this assumption does not, in our judgment, lend to it any more logical cogency. And in heaping up adjectives there is no light. We wish decisively to deny your assumptions that, while sustaining the action of the American Board, we are not as free as we have always been in our pulpits to rebuke any wrongs that may be exposed in our economic system.

5. We in turn must protest—and with a justifiable sensitiveness to any misunderstanding in this particular—when you insist that because of our customs or principles concerning charitable contributions we are not in sympathy with the working people, and that our ministry is become the silenced witness of any threatening social injustice. You have no reasonable or moral right so to judge us. We deprecate the continued repetition of all such assertions as misleading the unchurched people, and as hurtful to the dearest interests of our common Christianity.

We would add in conclusion that in our opinion one of the chief virtues now needed for the elevation of business morals is the exercise of intelligent discrimination; and one of the supreme duties of the Church in regard to all questions of social ethics is first to learn the facts, and then to speak the truth in love.

NEWMAN SMYTH,	WILLIAM W. LEETE,
WILLIAM W. MCLANE,	THOMAS C. MCKAY,
WILLIAM J. MUTCH,	F. LINCOLN DAVIS,
FRANK R. LUCKEY,	ISAIAH W. SNEATH,
WATSON L. PHILLIPS,	EDWARD F. GOIN,
GEORGE F. PRENTISS,	DANIEL J. CLARK.

In and Around Boston

A Memorial of Dr. Herrick

Parishioners and friends of the late Dr. S. E. Herrick will be interested to know a well-printed little book in memory of him can be bought for thirty cents in the Congregational Bookstore. It contains the funeral service in full, together with various tributes and editorials, and has a satisfactory portrait frontispiece.

Professor Duxbury in Boston

Professor Duxbury of Lancaster College, England, who recited a portion of the Book of Job at the Ministers' Meeting in Pilgrim Hall last week, has been kept busy ever since responding to invitations to give recitals before churches, clubs and other gatherings. Last Sunday morning he was at Central Church, Newtonville, and on Sunday and Monday evenings at Shawmut Church, Boston. One afternoon last week the Suffolk South Association of ministers enjoyed greatly several recitations which he gave at the home of Rev. A. E. Dunning in Brookline, where the association met. Professor Duxbury will recite the Book of Job at the Baptist Ministers' Meeting in Lorimer Hall, Tremont Temple, next Monday morning, and probably both ministers and laymen of other denominations will be glad to hear him there. His *répertoire* is by no means confined to this book, even in Biblical readings.

Spring Harvestings

Decision Day was observed in Auburndale this year in a new way. The superintendent of the Sunday school selected nine classes in the intermediate department and sent each pupil a personal letter inviting them to meet the next Sunday afternoon for a familiar talk about the Christian life. The letter was worded so as to include all, whether church members, those especially interested, or those not thoughtful. Boys and girls met in separate rooms. The pastor, Rev. C. M. Southgate, the superintendent and Endeavor leaders talked with them in a straightforward way, the appeal being made for each to take a forward step, whatever his religious position. The response was delightful. A pastor's class was formed, from which eleven boys and four girls have already united with the church.

Central Church, Chelsea, received forty-two members at the May communion, all but two on confession. This is perhaps the largest single ingathering since Dr. Jefferson left the church. The long line of candidates reached nearly from wall to wall. In the evening Dr. Higgons preached on The Relation of the New Members to the Church. This church has a large chorus, with a different soloist every Sunday evening. Audiences vary from 300 to nearly 1,000.

A Valued Official

William H. Warner, for nineteen years deacon of Berkeley Temple and holding the same office in the Roslindale Congregational Church from the period of its inception fourteen years ago, died at the age of seventy-one, May 9. Gentle, unassuming, true, he was a man of honest, deep convictions and of broad charity, intensely interested in religion, and esteemed for the saintliness of his character and the sanity of his judgment.

We don't want the faith that comes by seeing, but the seeing that comes by faith.—*John McNeill.*

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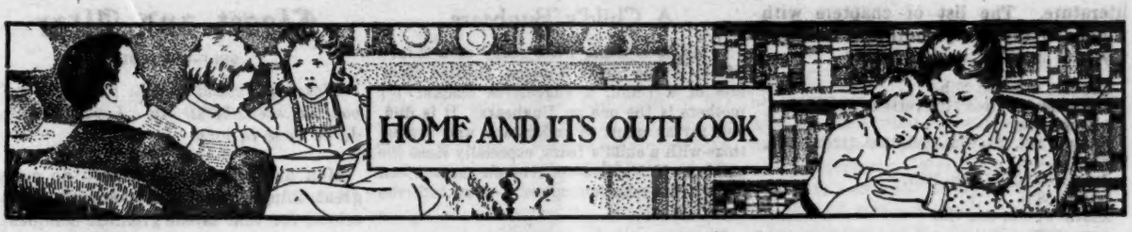

I Know What Beauty Is

I know what beauty is, for Thou
  Hast set the world within my heart;
  Of me Thou madest it a part;
I never loved it more than now.

I know the Sabbath afternoons,
  The light asleep upon the graves;
  Against the sky the poplar waves;
The river murmurs organ tunes.

I know the spring with bud and bell;
  The hush in summer woods at night;
  Autumn, when leaves let in more light;
Fantastic winter's lovely spell.

I know the rapture music gives,
  The power that dwells in ordered tones;
  Dream-muffled voice, it loves and moans,
And, half-alive, comes in and lives.

The charm of verse, where, love-allied,
  Music and thought, in concord high,
  Show many a glory sailing by,
Borne on the Godhead's living tide.

And Beauty's regnant All I know:
  The imperial head, the starry eye,
  The fettered fount of harmony
That makes the woman radiant go.

But I leave all, Thou Man of Woe!
  Put off my shoes, and come to Thee,
  Most beautiful of all I see,
Most wonderful of all I know.

As child forsakes his favorite toy,
  His sister's sport, his wild bird's nest,
  And, climbing to his mother's breast,
Enjoys yet more his former joy,

I lose to find. On white-robed bride
  Fair jewels fairest light afford;
  So, gathered round Thy glory, Lord,
All glory else is glorified.

—*George Macdonald.*

Specialists' Advice Free

A COPY of Farmers' Bulletin No. 203 has just come to our desk. It is by Maria Parloa, on Canned Fruit, Preserves and Jellies, and tells exactly what every housekeeper needs to know about household methods of preparing them and may know, if she will only take the trouble to send in a request to the United States Department of Agriculture at Washington. As simply as possible Miss Parloa explains the scientific principles involved in the preservation of foods, then tells the most approved utensils for canning, how to select and handle the fruit, as well as the proportions of ingredients for various preserves, jellies, marmalades and beverages. This really valuable little pamphlet gives occasion for reminding our readers again of the helpful information which our Government stands ready to supply through its Farmers' Bulletins, useful not only to farmers and farmers' wives, but to the housewife who wishes to take advantage of the knowledge of food experts. How many of our readers have ever seen Bulletin No. 142 on the Nutritive Value of Food, or No. 85 on Fish as Food, or No. 182 on Sugar as Food? These and many others of general interest are sent free, on application to the Secretary of Agriculture.

Clean Milk

THE COST of living has increased of late to an extent which frightens persons of small incomes. We have seen the prices of meats, fuel, domestic service, etc., climb higher and higher until the frugal housekeeper dreads to look at her monthly bills. Now come the pure milk advocates to tell us that people in large cities cannot expect to have clean milk much cheaper than ten cents a quart; and that if we buy cheap milk we are subjecting our families to the risk of all sorts of terrible diseases. This matter has just been discussed before the Twentieth Century Club of Boston, both from the point of view of the scientist and the dairy owner. The scientist who spoke was not an extremist, but nobody could see his plates showing millions of putrefying and disease-producing bacteria without a resolve to be more careful of the milk which comes into her house. It certainly is worth while to know under what conditions your milk is produced, whether you live in city or country, to buy of a reputable dealer and pay enough to permit of its being produced under sanitary conditions. Above all, city dwellers must be on their guard against buying an extra quart now and then from the corner grocery or cheap little bakery. We can afford high prices better than typhoid fever or diphtheria.

The Divine Library

BY ELLA GILBERT IVES

When Jerome gave this felicitous name to the Bible, he had in mind what the modern reader often overlooks—the *e pluribus unum* characteristic of the great book. To take advantage of it would be to remove a formidable objection with many persons, to an early introduction of children to the English Bible. Why not treat the Scriptures as we do Shakespeare's plays? If Twelfth Night or Hamlet is more attractive and useful in a Temple edition than in the old folio grouping, why not Ruth or Job?

How easy then to direct the child's steps into pasture suited to his years! Yet better that he be turned loose to browse at will than not to browse at all. For Emerson's word applies, "God screens us evermore from premature ideas."

The only book that left an indelible impress upon the first seven years of my own life, was an illustrated copy of Bible stories told in Bible language. With a cheap paint box I daubed Joseph's coat of many colors. Daniel's long robe was a less storied garment, but the lions I made gory even to their innocent manes; and with lurid flames I enveloped Shadrach, Meshach and Abednego. So tenacious is a childhood memory that I still think of those unscathed adults as "Hebrew children." The Old and New Testament stories were the only ones I knew "by heart"—a significant phrase.

I do not plead for precocity, though my own intimate acquaintance with Moses and Isaac, Joseph and Daniel, Ananias and Sapphira, John and Jesus, began when I had learned to read, at four. But I claim that the best things are not too good for little ones; the highest truths no more beyond their ken than the stars beyond their vision; and that such impressions are lasting.

To a Puritan grandmother I owe the next stage of progress through Bible lands. She allured me into the Psalm country when I was eight years old, and set me to reading aloud to her the sacred lyrics and the imagery of Job, until the truths of Holy Writ took their steadfast place in my sky with Arcturus, Orion and the Pleiades, to shine forever.

A third stage was reached at ten, when in a country church, I was led to try to commit the Gospel of John by the offer of a prize. I drew a reward for my fourteen chapters—a Bible with a glittering clasp and my name on the cover. The library was mine; but alas, the thin leaves, narrow margins, poor type and pictureless pages! In a reaction from the joy of possession, I scrawled over the fly leaves. Ah, if that Bible had only been attractive to the little one, beauty-loving and imaginative! The dull looking book was put away and for five years I learned no more of Jesus except through formal readings at family prayers. But those must be reckoned with for daily seed sowing, though in fallow soil. To the divine library, with all drawbacks, I owe the best intellectual and moral culture of my life.

Let me enforce this statement with illustrious testimony. Horace Greeley, prince of editors, had read the Bible and Pilgrim's Progress through before he was six years old. Henry Ward Beecher at five years had committed twenty-seven hymns and two long chapters in the Bible. Goethe read the Bible through several times in his youth. He says, "The plain-spoken naturalness of the Old Testament and the tender *naïveté* of the New, had in individual sections taken strong hold of me." Lincoln had read and reread Bunyan's Allegory—saturated with Biblical truth and phraseology—until he could repeat much of it. Ruskin could not recollect the time when he did not know the Bible. This his mother effected by compelling him to read the Bible thoroughly, the course not ceasing until he went to Oxford. "It might be beyond me altogether," he records; "that, she did not care about; but she made sure that as soon as I got hold of it at all, I should get hold of it by the right end."

The three pages in Præterita that Ruskin devotes to his early training in the Bible are among the most instructive in

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literature. The list of chapters with which he says "my mother established my soul in life" is significant:

Exodus, 15th and 20th.
2 Samuel, 1st from 17th verse to the end.
1 Kings, 8th.
Psalms, 23d, 32d, 90th, 91st, 103d, 112th, 119th, 139th.
Proverbs, 2d, 3d, 8th, 12th.
Isaiah, 58th.
Matthew, 5th, 6th, 7th.
Acts, 26th.
1 Corinthians, 13th, 15th.
James, 4th.
Revelation, 5th, 6th.

This "property of chapters," he asserts, "I count very confidently the most precious and, on the whole, the one essential part of all my education."

Modern English classics are dipped in Bible truth, diction, analogy and allusion. To remove the sacred dye would leave them colorless. More than this, the Bible has furnished warp and woof not only of Milton's epic and Bunyan's allegory, but also of Shakespeare's tragedies, Tennyson's and Browning's verse, Ruskin's and Hawthorne's prose, not to multiply examples.

Since one gets from literature, as from nature, what one takes to it, it follows that a familiarity with the Bible is of first importance in profitable study of our masterpieces. Said a teacher of English: "I have often been pained by the prevailing ignorance of what in my own childhood was the Alpha and Omega of knowledge. A girl of sixteen from a wealthy family was in the habit of borrowing my Bible to look up allusions in literature most obvious to the well informed. She had no copy at home. Another explained her failure to look them up by the fact that the Bible was on the top shelf of the closet. Girls of fifteen years and more, from well-to-do families, not infrequently show less knowledge of the living pictures of the Old Testament than of the Abbey and Sargent paintings."

What are we thinking about, that we fail, even on intellectual grounds, to give our children the means of culture pronounced by the masters of English the finest under heaven! What are we thinking about when we permit them to face life, unequipped from this divine arsenal with the weapons of moral defense and the ammunition of the Word! If ordinary culture presupposes an intimate knowledge of the Bible, surely integrity of character renders it essential.

After years of experience, I do not hesitate to assert that the pupils in a class in English who have been nurtured and fortified from this divine library can be picked out in an hour's critical study of Milton's Comus, Shakespeare's Mac beth, Tennyson's Idyls of the King, or Hawthorne's House of the Seven Gables. More than this, they can be selected almost unerringly by the ground they take on moral questions, the conduct they exhibit in moral crises, and by the general tenor of their lives.

What proportion of our sons and daughters of twenty-three years, think you, can say with Helen Keller of the Bible, "For years I have read it with an ever-broadening sense of joy and inspiration; and I love it as I love no other book"?

How can man love but what he yearns to help?—*Robert Browning.*

A Child's Bugbears

In an interesting little study of a child's life by Annie Steger Winston, entitled Memoirs of a Child, a suggestive chapter for mothers is the one on Bugbears. It is difficult for an adult to understand and sympathize with a child's fears, especially since the child itself is often reticent on the subject. This little selection opens a door into the child's mind:

Ghosts were an abiding bugbear—though one knew, of course, that there were no such things. There was perhaps no more acute suffering in all childhood than from this source; and I should like to entreat for all children an exemption from the "needless terror" awakened by these tales, a terror with which the immature reason is wholly unable to cope. The over-stimulated imagination of a child requires no warrant for the bugbears it evokes and for a time invests with reality.

Not a few of the things which the child thought of with uneasiness were quite unheard-of and preposterous, as she would have acknowledged with perfect readiness, and with no diminution whatever of the discomfort which the thought of them produced. But it never occurred to her to speak of what I may call her fantastic terrors, the chance shapes assumed by the formless fear so apt to arise in all children when the imagination has been markedly excited.

Once, I remember, she was alone in an unused out-of-the-way room in her own home, sitting upon the floor, sailing a little paper boat in a basin. In the water she had put scraps of paper of various shapes and sizes to represent sea-monsters. She had amused herself absorbingly for a long time blowing the boat about and pretending that the passengers and crew were afraid of the whales and sea-serpents, when suddenly, without visible reason, it sank. All at once it seemed to her that it was "coming true"—the sea, the ship, the sea-monsters; that she might be overwhelmed then and there by the horror-haunted waters; and she fled, panic-stricken.

Sometimes she shivered on the brink of her bath with the thought that it might, without warning, turn into a narrow, infinitely deep dependency of the ocean—into a bottomless pit of dark water, perfectly accessible to the sea-serpent; which occupied no small place in the child's imaginings. Almost as fearful, in a different way, was the thought which came to her sometimes when she was alone with a rocking-chair, that all at once it might begin to rock—which she felt was really more than she could possibly bear.

Nothing indeed was more unpleasant than the thought of any betrayal of furtive life by things that ought to be dead. Lead pipes, for instance, occasionally made one distinctly uncomfortable—so very little would be needed to turn them into snakes!

The Owl

Owl, you have such moons of eyes!
I wish you did not look so wise,
For all the little birds, I know,
For your wisdom suffer so.
Listen then to good advice,
Spare the birds and eat the mice.

Closet and Altar

SELF-CONTROL

Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

Men are always wanting to do some great thing. Let them overcome themselves, for that is the greatest conquest.—*Henry Drummond.*

Man is no star, but a quick coal
Of mortal fire;
Who blows it not, nor doth control
A faint desire,
Lets his own ashes choke his soul.
—*George Herbert.*

To obtain the control over an unruly passion or to disencumber one's self of a besetting sin may be painful as the plucking out of a right eye and the cutting off of a right hand. Jesus does not deny it; the words are his own. Yet his yoke is easy and his burden light. How is the contradiction between these two statements to be reconciled? The answer to that question is the secret of the gospel, and blessed are they to whom it has been revealed.—*James Stalker.*

If we could see where disgrace really lies, how often men would be ashamed of their riches and honors and would discern that a bad temper or an irritable disposition was the greatest family disgrace that they possessed.—*Arthur Helps.*

Just when we think we've fixed the golden mean—
The diamond point on which to balance fair
Life and life's lofty issues—weighing there,
With fractional precision, close and keen,
Thought, motive, word and deed—there comes between
Some wayward circumstance, some jostling care,
Some temper's fret, some mood's unwise despair,
To mar the equilibrium, unforeseen,
And spoil our nice adjustment! Happy he
Whose soul's calm equipoise can know no jar,
Because the unwavering hand that holds the scales
Is the same hand that weighed each steadfast star—
Is the same hand that on the sacred tree
Bore for his sake the anguish of the nails!
—*Margaret J. Preston.*

I found something within me that would not be sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave him my will he came into my heart, and took out all that would not be patient, and then he shut the door.—*George Fox.*

O God, perfect us in love, that we may conquer all selfishness and hatred of others; fill our hearts with Thy joy, and shed abroad in them Thy peace which passeth understanding; that so those murmurings and disputings to which we are too prone may be overcome. Make us long-suffering and gentle, and thus subdue our hastiness and angry tempers, and grant that we may bring forth the blessed fruits of the Spirit, to Thy praise and glory, through Jesus Christ our Lord. Amen.

For the Children

How the Tulip was Saved

BY ANNA BURNHAM BRYANT

"THIM b'ys!" began Maggie wrathfully. Maggie was always in trouble with "thim b'ys." This week it was the tulip bed. It had just come into bloom—a splendid color-spot in the green grass—and all the children in the big schoolhouse across the way seemed to be making love to it. Morning by morning as Maggie's mistress came out on the side porch to see how many tulips had bloomed over night, or were about to bloom, she caught her breath in a little gasp of dismay and disappointment, for some little sneak thief had been watching too and had run away with them.

Perhaps you think "sneak thief" isn't a pretty word. Well, it isn't a pretty thing for a person to be, either. I shall not change it.

"Only one left!" said Mrs. Sawyer in a low, grieved voice that morning. "That isn't quite bloomed out—I suppose they didn't think it was worth taking. It's right in the middle of the bed. I remember I set out a special rare kind just there. I do hope it will be left long enough for us all to get one look at it. Keep a good watch, won't you, Maggie? If only I hadn't put the bed away round here at the side, so!"

"The only thing that's safe from thim b'ys," said Maggie, "is the nose on your face, an' that's because it's right under your two eyes. Annything else they'll watch their chance to lay hands on."

"Well, you watch. Don't let them get this one if you can help it. I'm afraid they'll get it, though," she added sadly, looking back once over her shoulder, as she left the porch to go in to breakfast.

"It'll be over me dead body, thin," said Maggie, valiantly. "It's swapin' I am the day, and my hands will be full of brooms and dustpans and many a thing to throw, and I'll kape wan eye on the toolups, mem, if I have to make meself cross-eyed."

"You'll make a good watchdog, Maggie!" laughed Mr. Sawyer, catching the last sentence as the dining-room door stood open. "I expect to see that tulip in all its glory when I come home tonight."

"Watchdog, is it?" said Maggie to herself, delightedly. "Dog, was he sayin'? And where now was me wits a-strayin' that I've never thought of a dog before? And where would ye be finding a better dog on annybody's four feet than Pilot? An' him a-walking around the house from morning to night an' fairly askin' for wurruk! We do be wanderin' in our minds, the two of us, me and the Missus."

"I shall have to be out till dinner, Maggie," Mrs. Sawyer came to the door to say. "Listen for the doorbell and look out for the tulip!"

The doorbell was at the front of the house and the tulip bed at the back or side back. Even Maggie was not cross-eyed enough to look after both at the same moment. As she came back from taking two cards for the little hall tray she caught a glimpse of sly, creeping figures going swiftly around the corner of the porch.

"Scat!" she cried, throwing up a window, and they "scatted."

"Pilot Sawyer!" she called commandingly to the splendid fellow stretched along the graveled walk. The dog blinked at her a moment. He was not used to being spoken to in that tone by the housemaid.

"Pilot! Pilot, dear!"

Ah, that was better. That was the tone that sometimes meant a nice, fat chicken bone. His tail thumped understandingly.

"Do ye see that tulip bed, darlint, with the wan little teeny-weeny flower in it? That's the pride av the heart and the light

av the eyes to the Missus. Do ye see ut?"

Pilot's tail said, "Certainly!"

"An' will ye gyard it for me the day? Take care of it? See that none o' the little blaggards across the road do be getting it? Will ye watch, Pilot?"

"Yes! yes!" pounded Pilot, eagerly. He knew the sound of "watch."

"Come with me," said Maggie, going out and coaxing him to follow her where the bed lay. "*Take care of it, Pilot!* All around and around" she explained to him, leading him around the green-edged circle. "Don't let wan o' thim b'ys set foot on it! And the bit red flower in the middle," she said earnestly, leaning over and touching it to show him the precious thing to be guarded, "take care of it, Pilot, *take care, take care!*"

Pilot gave her a quiet look of understanding like any soldier who has received his orders, and began pacing round like a patrolman. Maggie gave one satisfied glance and drew a long breath of relief as she went in to her housework.

"That business is settled!" she said to herself, and set about getting dinner with an easy mind. There were a good many dishes to prepare, and the dessert was bothersome. Mrs. Sawyer returned before it was quite ready, and came out to see if all was going well. It was within a few moments of the dinner hour.

"How's the tulip?" asked Mr. Sawyer, laughingly. The tulips had become a kind of sorrowful joke by this time.

"O, yes, Maggie! I dare say that has hindered you—heading off those boys all day. Were you able to do it?"

"The toolup's all right!" responded Maggie proudly. "I set the dog on it!"

"Set the—O, yes, set the dog to watch."

"I did, thot!" said Maggie, still proudly. "'Twas all but bloomin'."

"Let's have a look at it! I hadn't thought of that way of saving the tulip."

"What's the matter?" asked Mr. Sawyer, as his wife came back with a queer look on her face, and sat down to the table without speaking.

"She did as she said—she set the dog *on* it!"

"*What?*"

"Come and look!" she laughed, getting up once more, and hand in hand they stood in the doorway and looked over at the flowerplot. There was Pilot, faithfully on guard, proudly erect, exactly in the middle of the tulip bed!

Game of Washington

First, the players "count out" to decide who is "it". The one thus fixed upon then stands by a tree, blindfolded, and one of the others comes up and taps him. The blindfolded one has to guess who it was. In reply to his guess, whether correct or not, the other in turn asks him, "How far shall I go?" The blindfolded one replies, "Run around the block," or, "to the corner," or to a certain tree or other landmark. If his guess as to who tapped him was correct, that one has to go as directed; but if wrong, the guesser has to go himself.

Much fun is created by the uncertainty as to whether the guesser will have to take his own medicine or not. In either case, the rest of the players hide while the journey is in progress, and the traveler must then find them, as in hide-and-seek.—*From Good Times Out of Doors* (*Revell*).

Vegetable Wrongs

Digging the eyes out of potatoes.
Pulling the ears of corn.
Cutting the hearts out of trees.
Eating the heads of cabbages.
Pulling the beards out of rye.
Spilling the blood of beets.
Breaking the necks of squashes.
Skinning apples. Knifing peaches.
Squeezing lemons. Quartering oranges.
Threshing wheat. Plugging watermelons.
Felling trees, and piercing the bark.
Scalding celery. Slashing maples.
Crushing and jamming currants.
Mutilating hedges. Stripping bananas.
Burning pine knots. Burying roots alive.

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The Great Sacrifice for Sin Completed*

By Rev. A. E. Dunning

O Lord of Sorrow! meekly die;
Thou wilt heal or hallow all our woe;
Thy name refresh the mourner's sigh;
Thy peace revive the faint and low.

O King of Earth! the cross ascend;
O'er climes and ages 'tis thy throne;
Where'er thy fading eyes may bend,
The desert blooms and is thine own.

—*James Martineau.*

The fourth Gospel is as remarkable for what it omits as for what it records of the crucifixion of Christ. A Harmony of the Gospels will show at a glance how little John has told that is in the records of the other evangelists. If we had only the fourth Gospel, we should know nothing of the procession to the place of the crucifixion, with Simon of Cyrene and the multitude who sympathized with Jesus; nothing of the taunts of priests and scribes and soldiers and people and crucified robbers; nothing of the strange darkness which covered the land or Christ's cry of despair in the gloom. On the other hand, John alone tells us of the soldiers gambling for the seamless coat; of the triple inscription on the cross; of the remonstrances of the priests to Pilate; of Jesus' committal of his mother to John's care; and of a soldier piercing the body of Jesus with his spear, which the writer says that he himself witnessed.

On the whole, the account of the crucifixion by John is the most colorless of the four, and therefore I think should always be studied in connection with the other Gospels when a description of the scene is sought to be produced. The meaning of the sacrifice of Christ is not to be found in his physical suffering on the cross nor in his mental anguish enhanced by the evil passions of those who surrounded him. Above all these rises forever the Son of God revealing the Father, the Son of Man having compassion on humanity, sharing in the sufferings of mankind weltering in ignorance, sin, passion and disappointment, yet reaching after God and refusing to surrender their consciousness of him. Jesus Christ on the cross is the Father's message of love, mercy, hope. In the world movement which is to issue in the triumph of righteousness over sin in the new heavens and the new earth, in its influence on mankind this message of the cross is progressive, resistless, all embracing. "I, if I be lifted up, will draw all men unto me." The teacher, therefore, may reverently outline the story, leaving it in the minds of his pupils for the Holy Spirit to impress its meaning. The features of the crucifixion may be gathered under these heads:

1. *The journey to Golgotha.* The priests and scribes and elders received Jesus from the hands of Pilate, with power to crucify him, and soldiers to carry out the sentence. They placed a wooden cross on his shoulders and started with him from the palace gate to the place of crucifixion [v. 17]. Where that place is remains uncertain, but it was on a high road near one of the city gates. As Jesus sank under the weight of the cross and could not proceed, they impressed an African whom they met coming into the city and made him help bear the burden. Then the procession moved on, with a crowd following, mostly women, who lamented his sufferings. He told them the spirit which crucified him would bring on them and their children yet greater suffering [Luke 23: 26–31].

2. *Jesus affixed to the cross.* When the procession arrived at the place selected, the cross was set in the ground with Jesus nailed to it through his outstretched hands and his feet. Two robbers were fixed on crosses, one on each side of him [v. 18]. Jesus prayed for forgiveness for his executioners, who were there to obey orders, and did not understand the meaning of their acts. By direction of Pilate, an inscription repeated in the three languages used in Palestine was placed above the head of Jesus. It told who he was, and the charge against him [v. 19]. As one inscription was in Aramaic, many of the Jews were able to read it, and some of them protested that Jesus was not their king, and the priests appealed to Pilate to change the inscription; but he refused, glad, no doubt, that he had vexed them [vs. 21, 22].

These arrangements having been made, the four soldiers left on guard divided the garments of Jesus among themselves and threw dice for his cloak [vs. 23, 24]. The three Marys whom he loved were standing near in mute agony, and the faithful John. Jesus committed his mother to the disciple's care, and he accepted the trust, regarding her as his own mother [vs. 25–27].

3. *The mocking multitude.* Each class cast up at him the taunt prompted by its own sense of having been offended. The passers-by remembered that he had been accused of having threatened to destroy their holy temple. They challenged him to prove that he had power to commit this sacrilege by stepping down from the cross to which he was nailed. The priests remembered that he had said he would save men from their sins, that he had claimed to be king over them and had declared that he had the power of God, and they called on him in his helplessness to make good his claims [Matt. 27: 39–43]. The soldiers acknowledged Cæsar as their king. They had heard that Jesus claimed to be king of part of Cæsar's dominions. They challenged him to show his royalty [Luke 23: 36, 37]. The crucified robbers repeated the taunts of the others [Matt. 27: 44]. But suddenly, while one of them was railing on Jesus the other turned on his comrade, telling him that they were justly condemned, but that Jesus was innocent and was indeed a king. Then he asked Jesus for a place in his kingdom, and received a prompt and assuring response [Luke 23: 39–43].

4. *The darkness, and the death of the Christ.* As midday came on, the sky gathered gloom and a pall of darkness fell, and hung over the land. Jesus was heard calling on God in an agony of despair. Some thought, hearing the name of God which sounded like that of Elijah, that he was calling for help on the great prophet of Israel [Mark 15: 33–36]. One heard him say "I thirst," and held to his mouth a sponge soaked in sour wine [John 19: 29]. Others said, Let him alone and see whether Elijah will come at his call [Matt. 27: 49]. But Jesus tasted the wine, commended his spirit to God [Luke 23: 46], exclaimed "It is finished" and died [John 19: 30].

The captain of the Roman guard, as Jesus breathed his last, remembering how often those around the cross had said that he claimed to be the Son of God, exclaimed, "Truly, this was the Son of God" (Mark 15: 39). A multitude of people, who had gathered around the cross on the knoll, some strangers and some who knew and loved him mingled their voices in lamentations [Luke 23: 48, 49].

5. *The entombment.* The next day was a great holy festival. The Jews, feeling that the bodies hanging in public on the cross would dishonor the feast, asked Pilate that after making sure that the criminals were dead he would have the bodies removed; and he granted their request. The guard broke the legs of the two robbers. A soldier pierced the side of the body of Christ; and blood and water flowing out being sufficient evidence that he was dead, two wealthy Jews, Joseph and Nicodemus, by permission of Pilate came and took down the body, swathed it in wrappings with embalming spices, and laid it in a new tomb in a garden near by, which belonged to Joseph [John 19; 31–42]. Then the chief priests came and sealed the tomb, set a guard before it, and there the Lord's body rested over the Passover Sabbath.

* International Sunday School Lesson for May 28. The Crucifixion. Text, John 19: 17-42.

An Experiment in Young People's Work

Our young people's society, that of Main Street Church, Amesbury, Mass., believing in the flexibility of practical methods for the local society, inaugurated last September one which we thought would be helpful and instructive. The plan for the year has so largely been fulfilled that we feel justified in giving others the benefit of our experience.

We are what might be called a second generation society—a real young people's society from the standpoint of an honest interpretation of the name—ninety-five per cent. of us under twenty years of age. How and where to begin to develop the lives of these young people were the real questions.

Unexpectedly the little book, Steps Christward, by Howard Allen Bridgman, came into the pastor's hands. Immediately a committee of the young people was called together, and after examination of the book the society unanimously voted to adopt it as text-book for the ensuing year. We are now studying the seventh and last chapter.

The pastor has been leader and teacher. In the hands of each member a copy of the book was placed gratuitously by the kindness of interested older people in the church. Each one who took a book agreed to read thoughtfully the section assigned for each meeting. The leader diligently prepared questions covering the lesson in hand. The result of this method has been questions asked and answered freely and intelligently. The book has been simply the basis of our study, to be either corroborated or corrected by inner light or from external sources.

Both attendance and attention have been excellent. There has been no weariness on the part of those who have taken the course seriously. Of course there are always some who follow along intermittently in all parts of church work, and our society has been no exception to this rule. But on the whole we have been entirely satisfied and abundantly repaid by our study of this book. A broader, deeper and more abiding Christian faith must be the possession of all who have taken the course. Something has been put into their lives to draw from in the future. And if we return, as we may, to the more generally accepted method of young people's meetings, we are sure that this course of study has helped to develop leaders who will be much better fitted to teach others than they would have been without it.

J. D. D.

How strong, how peaceful, how deeply joyful our lives may be if they are sacramental, lived in memory of Jesus, the central stream of their deep determination, like this—doing the will of our Father.—*Maltbie D. Babcock.*

THE CONVERSATION CORNER

Our Corner Cotter in the South

LAST week it was our *Northern* Cot; now we go from the land of ice to the land of flowers. (A fine lot of azaleas and trillium just received from North Carolina.) I have been waiting for this picture before reporting to you about little Clara, the Southern cripple. The pictures and paper dolls asked for her, Jan. 21, were sent in abundance. The hint in March 11 that "more valentines of the Vermont sort" be sent her was finely taken by Corner readers from California to Connecticut. A lady in one of those states wrote:

The case appealed to me strongly, and I told the Lord that if I had any money I would send it. The next morning a couple came unexpectedly to my husband to be married. As the fee came to me, I send it along to you, feeling that it is the Lord's way of helping this little one in need. God bless that little shut-in!

A letter from the other state says:

The inclosed $2 is for the little cripple—from a well man with two healthy children.

Somewhere between these two a lady writes this with her check:

That case of the child in plaster cast made my heart ache, for I know just what it means. Thanks to God, the boy (of the same age) I have in mind can be at home and have everything necessary for his comfort. I wish I had known before about this little girl.

The Vermont valentine sender writes:

It is our custom to give the little girls a treat of fruit or confectionery on Sunday afternoon, but they "voted" to give that for a month to the cripple. Two of us will do the same; I will send all soon.

The three dollars came all right! Blessed be Vermont ladies—another came to my door and handed in a $ for "the most needy case in hand"—this Southern cot. Only two more letters—from little Massachusetts girls:

I have saved my pennies [fifty] for a year, and want to send them to keep the little girl in the hospital. HELEN P.

Our little Club has raised $1.50 for Clara. I would tell you the name of our Club, only it is a secret. THE F. F. CLUB.

I think I can guess the secret, but will not print it! O, here is one more letter, to represent New Hampshire:

I send 50 cents for little Clara, and will send more by and by. I am very sorry for her, and hope she will be better soon. BERTHA G.

That will do for the givers—except a letter from Maine telling of several small gifts from hard-working people who have heard the story. I have received and forwarded in all forty dollars—that means thirteen weeks in hospital. Here are extracts from the mother's letters:

Your letter has just come, and I was very much surprised at its contents. I saw the doctor two weeks ago, and he thought Clara should remain in the hospital a while longer. He is to put on a new plaster jacket very soon. It was three years ago yesterday that her father was taken away. He said often in his illness, "Do not worry; I have spent my life in the Master's service, and he will never suffer my children to want." His faith has been rewarded. Surely God is good! Just as I found that I could not keep Clara in the hospital and the other children in school, the good Master interested you all in us. I cannot thank you enough. Thanks to all the children for pictures and letters and dolls. She enjoys the dolls very much. They allow her to be taken off the frame at supper time and sit up in bed to eat. She looks forward to that time with pleasure. Poor little girl! If she ever walks at all, she will be a cripple, because of the curve in her spine.

The second check came today, just as I was going [to another city] to see Clara. I do thank you and pray God to bless those who have contributed it. I have enough now to keep Clara in the hospital for three weeks more, and in seven weeks I will be home from my school and can care for her myself. I feel that the friends have been put to enough trouble for us. The treatment costs so much. The jacket put on last week cost $40, so you see that I am very grateful for the help. The doctor hopes this jacket will last several months, and that Clara will then (if ever) be able to walk.

Little Clara in cot 26

I wish you could have seen her face when I told her that you sent her the auto-car pictures. [They were nothing but "ads." cut from a paper, and under one I wrote, "Jump in, Clara, and take a ride!"] She looked at the one with a man on the seat and said, "O, is that Mr. Martin? Hello!" Then just a little shade passed over her face as she said, "I wish I *could* jump in and take a ride." But soon she was all smiles again. She is too happy to be sad long. I carried her Margaret's letter and the paper dolls. She named each one, and kissed the letter repeatedly, saying, "What a dear little envelope!" You "Corner people" have helped us a great deal. God has put just such people as they are here to carry sunshine into other lives and to strengthen their faith. If it were not for such friends, I would give up.

And now I have a dear little letter from Clara herself ("dictated"), addressed to me, but of course really for you who sent her the things.

Mr. Martin: Hello! I wish I could see you. I could tell you what to tell the Corner children who have sent me so many pretty things. I enjoy them all, but I do like the letters in the tiny envelopes so much. Where do they get them, I wonder? I have been in the hospital nearly fourteen months. I like here very much. I want to go home sometimes, but I do not cry, because I want to stay here and get well. I can sit up some now. I have lots of paper dolls you all sent. I do not know how I should do without them. I keep a book full on the bed by me all the time, and when I am tired of them I get another set. I get awful tired lying down so much, and I get so tired now of sitting up. I lay on my back for 12 months. I could not even turn on my side.

They put me first in one bed, then in another, so that I can talk to the wellest patient. I was in the ward all alone three days last week, but I wasn't lonely. I like my dolls and books that the children sent. I have some new shoes. I wore shoes for five months. They had a bag of shots tied to them to keep me from moving. I did not get to go out of doors in all that time. Then they took off the weights. Thank you, Mr. Martin. Thank you, children. I love you all, and I wish to see Mr. Martin. Were you ever in the hospital? How do you look, Mr. Martin? CLARA.

I sent her a "stifikit" to answer the last question! We can see how *she* looks on the curved frame, with a fan in her hand. She has the plaster jacket on, but it cannot be seen. Is it not strange that the number of her cot is the same as that of our Corner boat, which you remember "the old Captain" used to cruise around in for our letters? You remember the picture in the Corner, and perhaps the letter head we had at one time, showing the "26." I sent one to Clara, telling her that when she got tired of lying on Cot 26, she could jump on deck and take a sail on Boat 26! She will see too on her "stifikit" that my home is also numbered 26.

You will be interested in another coincidence. Two days ago a Maine home missionary, a stranger to me, called and happened to show pictures of his children and of former friends in Southern missionary work—among the latter one of little Clara's mother, our correspondent above, although he knew nothing of the hospital incident or our interest in it!

Now, Cornerers: what more can we do for our "Corner Cotter in the South"? I do not think she is specially in need of pictures and dolls, but if you write her a letter, be sure and put in a picture of George Washington, perhaps fastened to an envelope with your name on it. As to a doll, would not a *doll-ar* help her more, in the way of keeping her longer in the hospital? I shall send her some of that kind in one or two weeks after you read this.

Mr. Martin

The Literature of the Day

Prof. Marcus Dods on the Bible

Professor Dods came from Scotland to deliver this course of lectures on Biblical Introduction on the Bross foundation at Lake Forest College. He has handled his great and difficult theme in a fashion which will make it widely intelligible and useful. He begins with an account of the Bible in comparison with the other sacred books. He shows that the canon of Scripture is still not settled beyond debate or dispute and defines the Roman and Protestant principles in regard to it. He then discusses the meaning and limits of revelation, and theories and tests of inspiration and infallibility, devoting the final lectures to a consideration of the trustworthiness of the Gospels and the miraculous element in Christ's work.

Professor Dods has nowhere blinked the difficulties of his theme. Those whose views on inspiration are the views of half a century ago will find him far in advance. We have recently seen no popular handling of the subject so clear, learned and satisfying. His positions are essentially conservative, while they allow for the increase of modern knowledge and the discussion and conclusions of recent Bible study.

[The Bible Its Origin and Nature, by Rev. Marcus Dods, D.D. pp. 245. Chas. Scribner's Sons. $1.50 net.]

The Italian in America

Is the Italian immigrant a desirable addition to our American population? Should we welcome his coming or put barriers in his way? To answer these questions is the purpose of this book. Popular preconception looks upon the Italian with suspicion. It is constantly asserted that recent immigration is inferior in quality to that which has hitherto come to us from northern Europe. The writers of this book present facts to show that Italians, at least, are good material for American citizenship. They are industrious, thrifty, temperate and law abiding. The statistics of penal and charitable institutions prove that there is more pauperism, intemperance and crime among Irish, Scotch, German and Scandinavian immigrants.

Italians are not backward in adopting the American standard of living. They have entered upon agricultural pursuits with marked success. In California they own millions of dollars worth of orchards and vineyards. In Louisiana, Mississippi and other Southern States they have shown themselves to be more valuable than Negroes on sugar cane, rice and cotton plantations. In Northern States they have been successful as market gardeners. The proportion of skilled laborers and professional men among them is larger than is generally realized. But the unskilled and illiterate multitude possess admirable qualities, as all testify who employ them or are familiar with them. Even the poorest and least educated possess innate artistic qualities which will be a decided contribution to American life. Their children are "among the brightest, most ambitious and quickest in perception" of any in our public schools.

Such are some of the facts brought to light in this book. The authors speak with authority. Mr. Lord was special agent for the Tenth United States Census and collected the social statistics. Mr. Trenor is chairman of the immigration committee of the National Board of Trade. Mr. Barrows, who writes the important chapter on Pauperism, Disease and Crime, is secretary of the New York Prison Association and probably the best informed man in the country on his topic. The book is the first of a series which will review "the influx of the various racial strains and nationalities that are making up the composite American." It is a valuable contribution to study of the immigration problem.

[The Italian in America, by Eliot Lord, John J. D. Trenor and Samuel J. Barrows. pp. 268. B. F. Buck & Co., New York.]

The Black Man in America

Prof. William B. Smith of Tulane University, New Orleans, in The Color Line, a Brief in Behalf of the Unborn, contributes an impassioned argument and plea to the discussion of the future of the African race in the United States. And for all his flowers of rhetoric and his often amusing dislike for New England as the chief friend of the Negro, his work is a strong statement of a position widely held in the South.

His argument is, in brief, that the African, physically, mentally, morally, in all the qualities which make for the progress of the world is inherently and eternally inferior to the white man. Any mingling of blood can only result therefore in a debasement of the white, whose racial superiority is a trust for the future. Therefore not the least encouragement can be allowed to the black man's craving for social opportunity. For the meanest white man—much more for the President in his representative capacity—to entertain the best educated black man as a guest at his table, is to sin against this duty of race purity and to open a door for "mongrelization"—the word is Professor Smith's and he is fond of it.

What Professor Smith really fears is that the women of the South, or some of them, should choose to marry Negroes. He condemns the "mongrelization" which already exists as the fruit of illicit relations between white men and Negro women, but these do not affect his argument. They do not change the "germ plasm" of the race. When we get to the heart of the matter, his fear is that the whole white race may forfeit its high mission by the choice of "olive-colored suitors" by white women. "Shall we trust the hot, unreasoning blood of youth to lay virtues and qualities so evenly in the balance and decide just when some 'olive-colored suitor' is enough a 'Christian gentleman' to claim the hand of some simple-hearted milkmaid or some school ma'am 'past her bloom?' The notion is too ridiculous for refutation. If the best Negro in the land is the social equal of the best Caucasian, then it will be hard to prove that the lowest white is the higher than the lowest black; the principle of division is lost and complete social equality is established." We may let this quotation speak for itself as an example of the author's begging the question at issue by inclusion of race mingling with the ordinary and decent social amenities of life.

Professor Smith, we think, also misreads his statistics. That there is a decline of numbers before the Negro may be true. But it will be a sifting, not extinction. The Negro, long preserved against the attrition of a crowded world by his isolation on the plantations and the selfish interest of his masters, is now in new generations feeling the full force of social competition, and more than its full force through the dislike of the whites. But while many will go under, a remnant will continue as a large factor in the life of the United States. They must conquer their standing and their capacity for survival will be put severely to the test. But it is no part of the white man's duty of keeping his own race pure to refuse cordial recognition to the existing good qualities, attainments and racial hopes of the Negro.

[The Color Line, by William Benjamin Smith. pp. 261. McClure, Phillips & Co. $1.50.]

RELIGION

The Eternal Saviour-Judge, by James Langton Clarke. pp. 353. E. P. Dutton & Co. $3.00 net.

A painstaking effort to demonstrate from the Scriptures that Christ the Saviour is eternally a Judge and Reconciler, that sin is self-convictive and punishments of sin are for final purification; therefore, that repentance after death is possible. Persons interested in this subject may think the evidently great labor bestowed on this book well spent.

On Life's Threshold, by Charles Wagner. pp. 187. McClure, Phillips & Co. $1.00 net.

An extension into a new field of ideas and influence which have proved so widely helpful in The Simple Life. It handles with characteristic simplicity and charm the problems of character and conduct. An admirable book to put into the hands of thoughtful young people, all the more because of the large element drawn from personal experience and the wisdom founded upon plain good sense.

The Superintendent's Book of Prayer, by Edward Leigh Pell. pp. 64. Robert Harding Co., Inc., Richmond, Va. 50 cents.

Prayers intended for the public use of Sunday school superintendents. The diction is reverent, the thoughts come directly to the special needs of the school. While the author disclaims literary merit, he has often succeeded in the difficult art of simple and direct petition.

FICTION

The Orchid, by Robert Grant. pp. 229. Chas. Scribner's Sons. $1.25.

A clean-cut picture of American social life in the "smart set," its cool and deliberate tone, its reserve and subtle humor, deepen the implied moral judgment. The story of a perfectly selfish woman and the outcome of her matrimonial ventures and her poverty, it suggests a condemnation of the whole manner of life she followed and the circle to which she belonged, which condones her actions. Even the most right-thinking of them all concludes, when confronted with the invitation of the woman whose evil deed she detests: "Every one is going, so why should I be stuffy and bite my own nose off? Which goes to prove, my dears," she added sententiously, "that the only unpardonable social sin in this country is to lose one's money. Nothing else really counts."

XUM

Sandy, by Alice Hegan Rice. pp. 312. Century Co. $1.00.
The tale of a stowaway whose smile wins him a welcome everywhere. His pursuit of the lady of his vision and dreams brings him into the Kentucky which Mrs. Rice knows so well. If the tale is rather slight and the thread of the plot is tenuous at times, the lightness, movement and humor are pleasing.

For the White Christ, by Robert Ames Bennet. pp. 475. A. C. McClurg & Co., Chicago. $1.50.
A spirited romance of the days of Charles the Great, in which the famous paladins, Roland and Oliver, are heroes and Fastrada, one of the numerous wives of Charles, the villain. The romance is florid, with witches and berserks and an abundance of hard fighting. Oliver, half Norseman, a quarter Greek and a quarter Saracen, is the sort of hero in whom the untamed imagination of boys delights. He is used to emphasize the contrast between the simplicity of Christ's teaching, in which he believes, and the bigotry and cruelty of the mediæval church. The book is handsomely printed, with decorated page margins and striking illustrations in color.

The Spirit of the Service, by Edith Elmer Wood. pp. 334. Paper. Macmillan Co. 25 cents.

The History of David Grieve, by Mrs. Humphry Ward. pp. 576. Paper. Macmillan Co. 25 cents.

The Four Feathers, by A. E. W. Mason. pp. 400. Paper. Macmillan Co. 25 cents.

MUSIC

Selections from the Music Dramas of Richard Wagner, arranged for the piano by Otto Singer. pp. 194. Paper. Oliver Ditson Co. $1.50.

Twenty-four Negro Melodies, transcribed for the piano by S. Coleridge-Taylor. Oliver Ditson Co. $2.50.
Two numbers of the Musicians' Library. Mr. Coleridge-Taylor, though still under thirty, is one of the foremost English musicians and composers. A Negro, the son of a doctor who practiced in Sierra Leone and London, these compositions are founded upon native African melodies or the plantation and Jubilee melodies of the American Negro.

The Art of the Musician, by Prof. Henry G. Hanchett. pp. 327. Macmillan Co. $1.50.
A clear setting forth of the materials used by the composer and his method of treating them. This eminent pianist and director considers music as language, and aims to teach how to get at the soul of the composer through understanding the meaning and beauty of his harmonization. The text is enriched with numerous score illustrations. Of special value to students and interpreters of music and church music committees.

The Opera Singers, by Gustav Kobbé. Oliver Ditson Co., Boston. Boards, $1.50; cloth, $2.50.
A large collection of portraits of the best-known singers, accompanied by autobiographical sketches. This enlarged edition contains new pictures and biographies.

EDUCATION

Nature Study, by Frank Overton, M.D., assisted by Mary E. Hill, pp. 142. Am. Book Co.
A practical text-book of nature observation for young children, demanding personal observation and suggesting methods of special study. Well illustrated and serving an admirable purpose.

Tennyson's The Princess, edited by Katharine Lee Bates. pp. 249. Am. Book Co.
In the Gateway series. Professor Bates rather amusingly defends the necessity for a new edition by the suggestion of a needed protest against an exclusively masculine point of view of poet and critics. She has added full notes, explanatory and with literary parallels.

The Lady of the Lake, by Sir Walter Scott, edited by Raymond Macdonald Alden, Ph. D. pp. 250. Am. Book Co.
A number of the Gateway series, with introduction and notes.

El Comendador Mendoza, by Juan Valera, with notes, etc., by Rudolph Schwill, Ph. D. pp. 255. Am. Book Co.

Quien Es Ella? by Manuel Bretón de los Herreros, with introduction, notes, etc., by Samuel Garner, Ph. D. pp. 176. Am. Book Co.
Well selected and carefully edited Spanish texts, annotated and supplied with vocabularies for the use of students.

Three Years with the Poets, compiled by Bertha Hazard. pp. 247. Houghton, Mifflin & Co. 50 cents net.
A text-book of poetry to be memorized by children during the first years in school. The selections are of high quality and of a sort that will appeal to children. They are arranged as elective and required poems.

Aprilwetter, by Hans Arnold, edited by Lawrence Fossler. pp. 144. D. C. Heath & Co.
Short stories edited with notes and vocabulary, in Heath's Modern Language Series.

Short Stories from American History, by Albert F. Blaisdell and Francis K. Ball. pp. 146. Ginn & Co.
A supplementary historical reader containing picturesque incidents illustrating the dangers and experiences of American settlement days and later history.

Stories of Great Musicians, by Kathrine Lois Scobey and Olive Brown Horne. pp. 189. Am. Book Co.
Biographies of famous musicians, pleasantly told for supplementary school reading.

The Story of Columbus and Magellan, by Thomas Bonaventure Lawler. pp. 151. Ginn & Co. 40 cents.
For school readings. Well illustrated with maps and pictures.

A Practical Commercial Speller, by Elizabeth F. Atwood. pp. 201. Ginn & Co. 40 cents.
Intended for commercial schools and containing especially words frequently misspelled.

Stories from American History, by Edna H. L. Turpin. pp. 191. Maynard, Merrill & Co. 40 cents.
For supplementary reading in schools, containing stories simply told of Columbus, Pocahontas, Franklin, Lee, Lincoln and Edison.

MISCELLANEOUS

The Old Farmer and His Almanack, by George Lyman Kittredge. pp. 403. Wm. Ware & Co., Boston.
For more than a century The Old Farmer's Almanack has been a New England institution. These pages are devoted to a sketch of its founder and for many years editor, and to the picking of plums out of the yearly issues. Incidents, humor, history and illustration are all included, and the result is a book from which thoughtful people will get amusement and instruction, and which historians of American manners cannot wisely neglect.

Good Times with the Juniors, by Lilian M. Heath. pp. 178. United Soc. of C. E. 50 cents.
Socials, drills, operettas and games for the Junior Christian Endeavorers make this companion volume to Eighty Pleasant Evenings an unfailing source of suggestion for original "good times," which often may be arranged by the children themselves.

A Self-made Man's Wife, Her Letters to Her Son, by Charles Eustace Merriman. pp. 249. G. P. Putnam's Sons. $1.50.
The author has borrowed title and characters from Mr. Lorimer's popular book. His idea is to present the point of view and embody the wisdom of a wife and mother. To that end the book should have been written by a woman. The pages are enlivened by numerous anecdotes old and new and there are humorous passages, and insights into character.

The Useful Life a Crown to the Simple Life, as taught by Emanuel Swedenborg, introduction by John Bigelow. pp. 71. Chas. Scribner's Sons. 75 cents net.
Selections from Swedenborg illustrating in the peculiar technical language of his works his doctrine of "uses". It has no relation whatever to the popular book of Pastor Wagner, to which by title it is tacked on.

Modern Achievements. pp. 454. John Wanamaker, Philadelphia.
A rather miscellaneous collection of brief illustrated articles on the activities of modern life and the achievements of discovery and invention. The range is from boxing horses to modern art. There is no index and no order of arrangement is discernible.

How to Write, by Charles Sears Baldwin. pp. 202. Macmillan Co. 50 cents net.
Mr. Baldwin has drawn his suggestions for the art of good writing entirely from the English Bible. He has a simple and practical notion of the rhetorical problem, and has made a helpful and suggestive book.

Mass and Class, by W. J. Ghent. pp. 260. Paper. Macmillan Co. 25 cents.

Poverty, by Robert Hunter. pp. 382. Paper. Macmillan Co. 25 cents.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

May 21, Sunday. *The Holy Name.*—*Ex.* 3: 13-15.
Life—self-contained, yet giving forth that all may live—is the name by which God calls. "I Am hath sent me unto you." The time for the full revelation of Fatherhood had not yet come, but the time was ripe for the assertion of the presence of God with men. Shall we remain upon this lower stage? Note the utter contrast with the gods of Egypt—gods of the dawn and night, of the separate powers of nature and the passions of man. All the Bible names of God are significant, and show his nature as the facets of a diamond show its light. *All life is in Thee and from Thee, my God. Make Thy Fatherhood my glory, and lead me by Thy presence into the obedience and service of a son. For the sake of Christ, who gave himself to bring us home to Thee.*

May 22. *Commission and Pledge.*—*Ex.* 3: 16-22.
Christ recalled these words to the caviling Sadducees and added, "God is not the God of the dead, but of the living, for all live unto him" [Luke 20: 37-38]. The elders were the natural leaders of the people—there was no eldership in a legal and formal sense—no election to an office. They did not borrow, they asked. The word means that everywhere. "*Ask* of me and I will give thee the heathen for thine inheritance." God did not send his people out empty, even from the oppressor's house.

May 23. *Signs for the People.*—*Ex.* 4: 1-9.
"They will not believe me"—experience spoke there. Moses forgot that on God's business one is sure to succeed. We must gain our expectation of success from the sense of God's presence. So Paul said, "I can do all things through Christ who strengtheneth me." God will secure us a hearing, but we must not on that account omit a wise approach. These were childish signs, not chosen at random, but to suit the beliefs of children.

May 24. *Aaron.*—*Ex.* 4: 10-17.
Aaron was given in anger and mercy. Moses was saved from loneliness, but obtained a helper of lower ideals and imperfect constancy. If God works with imperfect instruments, why should we complain? The answer to all reluctance in God's service is the promise of the Holy Spirit.

May 25. *The People Believe.*—*Ex.* 4: 18-23; 27-31.
The old tribal faith was still alive. The tenacity of religions is one of the wonders of the world. But it was yet to be tested. Let us not boast of our faith until it has led to overcoming.

May 26. *Pharaoh's Refusal.*—*Ex.* 5: 1-9.
Building was the passion of the Pharaohs. No wonder the king was unwilling to loosen hold upon the slaves who built his palaces and treasure cities. His ingenious cruelty has given us our saying, "Making bricks without straw."

May 27. *The People Burdened.*—*Ex.* 5: 10-21.
Merely as a question of efficiency this doubling of burdens was the act of a fool. Note how in the time of trial Moses and Aaron stand alone. The curse of slavery was heavy on the souls of Israel. All their deliverance was of God and much against their own desire. So we make God's way hard and hold back the coming of his purpose.

[The editor in charge of this column and his associates would count it a favor if those who follow it from week to week would put themselves in communication with him in regard to its value or offer suggestions for its improvement. Such a tie with those for whom we work and whom we seldom see is readily established by the use of even a postal card.]

XUM

The Southern Congregational Congress

A Resume of a Noteworthy Gathering

By Rev. H. Paul Douglass, Springfield, Mo.

This congress at Atlanta, Ga., April 29-May 7, included men from thirteen states and the District of Columbia. They came with expectation and went home in the conviction that the congress was epoch-making for Congregationalism in the South. Some were well-known and recognized denominational leaders, like Dr. Newman of Washington. All were men of force and energy, bent on bringing things to pass, courageous under vast handicaps. The average of educated men was high. They represented all the varieties of type and tendency included in like bodies elsewhere.

THE DENOMINATIONAL CONSCIOUSNESS

The congress was a piece of the National Council moved from Des Moines to Atlanta. It contained, in discussions of a worthy grade, all the high themes which are near our hearts today. Its interests were as inclusive as those of any great Congregational gathering ever held. It meant that the awakening of denominational consciousness had reached the South, taking form in the conviction that our Church need no longer be exotic or occasional. As Dr. Dunning put it, the Pilgrims intended to land in the South in 1620. Their arrival has been somewhat delayed, but they are landing now.

President Kirbye's eloquent portrayal of colonial Congregationalism in the South, based upon valuable studies in historical materials never before explored, showed its lineage to be only less reverend and ancient than that of New England. This lineage has never been quite broken. Added to this were the churches which the Congregationalizing forces within all denominations have brought here and there to independence. To these came reinforcements of home missionary extension work, seeking to penetrate the South. To these were added, in considerable numbers, indigenous churches of common doctrine and polity. Finally came strong Northern colonies in the cities of the new South, bringing their churches with them.

These five virtually distinct streams of Congregational life had never been united. Churches had lived and died in pathetic isolation, and sectional traditions had sundered our brotherhood in the South. When the general denominational consciousness had been aroused it was inevitable that it should express itself in the South in an attempt to get together; inevitable, too, that this getting together should raise afresh the question of the black brother's place.

THE CONGRESS AND THE RACE QUESTION

The spirit of the congress was unanimously to the effect that Congregationalism must "go" in the South. It probably felt very generally that the chances of its success depended upon *some* Congregationalists believing in that application of the spirit of brotherhood, as between races, which most Southern Christians practice. There was not the slightest attempt to line up the whole denomination in the South on one side or the other. Brethren agreed to disagree on this, as on other questions, and to work together for the common cause.

Though irritated by what were felt to be unfortunate and mistaken forecasts of its spirit and results, the congress, after frank discussion, declined to adopt any resolution defining its position. It was content to rest upon the known differences of conviction and practice among its members. Northern colonies and ministers will continue to adjust their practice to what seems to them Christian brotherhood when they get on the ground. Southern-born Congregationalists will do as they have always done. Mutual modifications will take place. But at any rate, the deathless conviction is now born of the South, as of the West sixty years ago—*this is Congregational ground.* Not as a stranger and alien, but as a fellow-citizen, we will occupy the Southland.

A CONGREGATIONAL PROPAGANDA IN THE SOUTH

The most interesting session of the congress discussed the hindrances to and the practical conditions of a Congregational propaganda in the South. The most rabid Southern view asked nothing more than that our denomination should not be exclusively identified with one policy on the race question. Our democratic polity is peculiarly near to the spirit of the Southern masses. "We don't use the term 'democratic' enough," said McCallie of Chattanooga. On the other hand, our educational institutions in the South must cease to conceal their origin or deny their affiliation. It is sufficient that the American Board converts be simply Christians, not knowing the name Congregational; but if our churches are to be propagated in the South our schools must let their students know who founded and is sustaining them, and what Congregationalism is. This was Dr. E. Lyman Hood's forceful plea.

CHURCH UNION

The church union discussion was preceded by Dr. D. M. Pratt's profound study of religious tendencies, showing that the tendency to unity, along with emphasis on reality and evangelism, is among the deep movements of the age. Dr. Newman made a clear statement in behalf of the joint committee of the three denominations and a strong United Brethren pastor of Atlanta, Dr. C. A. Conoway, followed in a rousing address. Discussion brought out the vital relation of this unification proposal to our extension in the South, in many parts of which the other members of the combine are relatively strong.

Two years hence, at Dallas, Texas, a similar congress will convene. Its geographical scope will reach from Maryland to Indian Territory and everything South. A strong committee headed by Dr. Newman of Washington has full power of arrangement. Within that time the seminaries should send out Southern bands as they sent out Western bands in days gone by. Northern colonies in a hundred Southern cities should have the church of their fathers. Scattered sects of our polity throughout the South should be brought into fraternal touch. The National Home Missionary Society as the agent of our Southern expansion should be reorganized and rehabilitated. Congregationalism should go "marching through Georgia" and as far as Texas.

NATIONAL REPRESENTATIVES ON THEIR METTLE

Perhaps there was a feeling of electricity in the air—at least the representatives of our great societies spoke with unwonted candor and force. Dr. W. L. Phillips of New Haven was frank and belligerent in defense of the national home missionary administration. "Don't boycott the society," he said. "Ask for our resignations if we're not competent"; while the description of the South as the "new frontier" pointed his appeal for the continued use of the national agency.

Secretary Cooper's address dealt with the general educational situation in the South with a grasp and completeness creditable to any educator in America. The justice of his estimate of the place of colored A. M. A. work commended itself to those most interested in white education. Dr. F. E. Jenkins made a ringing defense and appreciation of our colored educational policy, holding that it was still inadequately supplying leaders to the race and that this is recognized by the best Southern men. This work has not always been given so true a setting in the general problem of the development of the South.

The mills represented at the convention of the American Cotton Manufacturers' Association last week, were urged to pay the expenses of scholarships in Southern textile schools in order to train men to compete with the experience and skill of mill managers in other countries. This is probably wise counsel. But it is difficult to understand why it is wise for cotton mills to furnish money to train young men to be cotton manufacturers and not wise for churches to aid students preparing for the ministry.

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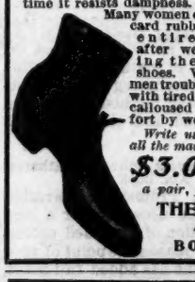
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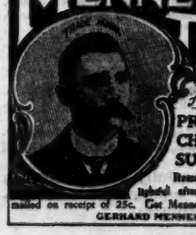
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Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Should the Candidate Be Paid

Some churches seem to forget what it means to the candidate to visit a new place for a Sunday. In many churches the committee decides on the amount to pay the supplies, and all, whether coming from a shorter or a greater distance, receive the same.

A church once invited a minister to come 400 miles (800 round trip) and preach one Sunday on trial. The committee said in the letter that the reward would be $5. The man did not go. He wrote the committee that he would come for his expenses. But he did not have the opportunity of preaching before the church. Perhaps the committee thought that a minister who would not preach for them on trial for $5 was more interested in getting money than in preaching to sinners; and that he was not the man for them. Had nothing been said in the letter of invitation in regard to the compensation, doubtless the man would have gone to the place. And one or two results would have followed. The minister would have been out of pocket several dollars, or he would have incurred the lasting ill-will of the church officials had he demanded enough to cover his expenses.

Not long since a minister rode from 9 A. M. to 7 P. M., changing cars five times, in order to reach a field in quest of a pastor. At the close of the Sunday evening service he was handed $10 by a dignified church official. The man told the official that $10 would not pay the car fare, to say nothing of the incidental expenses connected with the journey. The answer was that the church had established a rule to pay its supplies $10 a Sunday and that it was all he (the dignified official) had a right to give. On account of the poor train connections the minister did not reach home till Tuesday noon. He was several dollars out of pocket.

Such treatment is all right if the candidate is expected to pay for the privilege of exhibiting his pulpit powers. But if churches wish to be as honorable in their business life as are the best up-to-date business enterprises of the world, the candidate will be amply rewarded. He will receive more than enough to cover the traveling expenses. The extra trouble to which he is put and the time consumed will be considered.

ONE WHO KNOWS.

Watchman, Tell Us of the Night

At the regular meeting of the Suffolk South Conference, held about one year ago, one of the subjects for discussion was The Coming Awakening and since that time the darkness of night has brooded over the activities of our Massachusetts churches with here and there a ray of sunshine.

It seems to the writer that before any extended awakening can occur there is "one thing needful" and that is the baptism of the Holy Spirit, not in a few isolated cases but a general outpouring on all our clergy, on all our members.

If the blessed Master did not receive his full power until the descent of the dove at his baptism, if his disciples were not fully prepared for their life work until they with "one accord" met in the upper chamber and then received the blessing, can his followers of today hope to accomplish much without that preparation? From time immemorial this blessing has only come by prayer and consecration, courage and sacrifice. To be efficacious then this awakening must begin in our own hearts, they must first be filled that we may become "living epistles known and read of all men."

For many weeks I have been pondering over this question and wondering if a great convention in this city is practical, to be held, say in some large hall like Tremont Temple, with every Congregational church in the state represented by pastor and one or two delegates, making a company of 1,000 to 1,500 with one purpose in one place, and that purpose be by prayer and supplication to receive the promise.

Boston. A BUSINESS MAN.

A Gratifying Spectacle

The recent discussions over the $100,000 gift to the American Board, and the business methods of the class of men to whom the donor belongs, have seemed to me a splendid spectacle. On both sides the discussion has been able and illuminating. Every Congregationalist ought to feel grateful and proud that before the eyes of the nation our men have debated this great and vital theme. I have discovered no ground for fears of divisions, except in the minds of a very few brethren who surely have forgotten that the glory of Congregationalism is fearlessly to deal with vital issues. For one, I have thought my way several degrees nearer to the light on this subject while the debate has been going on. I am grateful to the men who have thus helped me.

WALLACE M. SHORT.

Kansas City, Mo.

The Ministerial Disaffection

The startling fact that while the demand for men was never so urgent as today—relatively fewer men are entering the ministry, while many of recognized ability are withdrawing calls for serious attention.

One practical aspect of the problem ought not to be overlooked. While the cost of living has materially advanced during the last few years, and while wages and salaries of men in other occupations have been increased, the salaries of ministers have not shown a corresponding increase. In many cases they are lower than they were ten years ago!

What makes the situation peculiarly disheartening is that churches which have a larger contributing constituency than ever before, and which demand more of the minister, are paying the same salary that they did twenty years ago. Is this just to the minister? Is it creditable to the church?

A friend of mine engaged in charity work, has recently accepted a position on a good salary, with the promise of a liberal advance each year until the salary reaches $5,000.

One of the most devoted men of our denomination, of great ability and broad culture, a man beloved by his people and honored among the churches recently confessed to me that never during his ministry had he reached a point where he could meet his obligations promptly and feel that he had a dollar ahead.

While such a state of things exists is it to be expected that young men of ability and ambition—even young men of a generous and self-sacrificing spirit—will look to the ministry as a life work?

In saying this I am not pleading for special consideration. Every self-respecting minister would resent such a suggestion. Every worthy man who enters the ministry knows that he deliberately turns his back upon all hope of wealth. All he asks is that such support shall be given as will enable him to meet the *legitimate demands of life in the field in which he is called to labor.*

Laymen often forget that a minister cannot choose his place of residence and a standard of living. He must live in a certain place whether rents are within his means or not; he must live on a certain scale and respect certain social conventions. I happen to know of several ministers of high standing who have been nearly driven into bankruptcy simply because the necessary expenses of living in their respective parishes were so much in excess of their income.

I submit these facts to the thoughtful consideration of the generous laymen of our churches. ONE WHO HAS SUFFERED.

Give Him a Chance

I should like to express my deep appreciation to the author of the article, Wanted—a Chance, in the issue of May 7. He is the champion of thousands of young men in our Congregational ministry. He has revealed the secret cause why so few of our college graduates are entering upon the work of the ministry. Stagnation, due to a lack of appreciation and advancement, is a dreaded prospect.

Yes, the Pauline admonition is true, "Godliness, with contentment, is great gain"; but how can a man be *always* contented, to say nothing of being satisfied, when there is glowing within him the desire to declare "the unsearchable riches" of the gospel of the Christ to hundreds? And that desire, that passion, defeated by the very ones who would be expected to aid most! If a man can proclaim the gospel message acceptably to thirty or fifty persons, why should he not at least be given a chance by the larger churches to proclaim and practice the same before hundreds?

My plea is, Give him a chance! Am I an enthusiast? Some say so. H. W. H.

The Campaign of Evangelism

In the communication from Rev. C. A. Vincent, entitled A Crisis in Evangelism, published in the issue of May 13, there is a sentence or two of criticism of the management of Mr. Dawson's campaign by the national committee. It is stated that his "itinerary was at sixes and sevens," and that Mr. Dawson was compelled to take matters in his own hands. I am loath to let that criticism pass altogether unchallenged. What has occurred since Mr. Dawson left New England I cannot say, but as one thoroughly acquainted with the work of those members of the national committee who planned and conducted the campaign for New England, I can say that from the time Mr. Dawson began in Pittsfield until he left Boston everything was managed with the most careful and accurate attention to detail. There was not a hitch of any kind, and so far as I know every promised date was filled. Too much praise cannot be spoken for the work of Dr. McElveen and the others who had charge of the work, and I feel that criticisms of the committee's work must be made with some discrimination.

W. H. SPENCE.

The Y. M. C. A. meets the needs of many boys and the desires of many parents by the provision it makes of summer camps where boys can have outdoor life with wholesome environment. Write to headquarters for booklets giving details.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

The Seminary

The exercises of Commencement week began with the preaching of the baccalaureate in Union Park Church, May 7, by Dr. David S. Stevens of the Methodist Protestant Church and chancellor of the University of Kansas City. His able sermon aimed at showing that our consciousness of our spiritual nature and experiences is just as real and trustworthy as our consciousness of our physical nature and experiences. Incidentally he said that one of the needs of the minister today is "grip" on his subject, his audience and his parish. Monday morning Dr. Stevens addressed the Ministers' Meeting and gave the reasons why his denomination and that of the United Brethren should federate with Congregationalists and finally form one organic body with them. The denominations have the same love of spiritual liberty; their aims are essentially the same, and the Methodist Protestants will add an evangelistic element which will be of value. Differences in ecclesiastical government are, Dr. Stevens thinks, of minor importance and in due time can be easily and naturally adjusted.

The Faculty

Owing to sickness and death the seminary has this year depended more than usual on outside help in the work of instruction. This assistance has been so good that the students have lost nothing by the delay in filling vacancies. Next year it is understood that Prof. C. W. Votaw of the University of Chicago will give instruction in the New Testament department in place of Professor Crane, resigned. Arrangements are not yet completed for the department of systematic theology. Professor Scott, who has not taken any vacation during his long occupancy of the chair of Church history, with his wife and family will soon sail for Europe, and in the fall will visit his son who is one of the instructors in the college at Beirut and in connection with that visit make a tour of the Holy Land. He expects to return late in November. Professor Harper, whose health has been precarious, left the city Thursday for Switzerland where he and Mrs. Harper will spend the summer botanizing.

To the regret of the students, Prof. H. W. Gates, librarian and instructor in pedagogy and psychology, closes his connection with the seminary, though it is hoped that some arrangements may be made by which his valuable lectures may be given to successive classes in the future.

Funds

Since the unexpected decision that the property of the seminary is taxable its income has thereby been lessened about ten thousand dollars a year. It has, therefore, been difficult to meet the expenses of the institution year by year. This year the deficit is small, owing to the generosity of the churches and individuals. But the seminary greatly needs a gift of a million dollars, like that which McCormick Seminary has recently received.

Graduating Exercises

These took place Thursday evening, May 11, in Union Park Church. Thirty-one young men received degrees. The address representing the class was delivered by Mr. R. J. Barnes on The Minister as a Living Apologetic. The principal address was given with his usual brilliancy by Dr. F. W. Gunsaulus on Brooks, Parker and Beecher. The annual statement by Professor Scott was both interesting and encouraging. It is doubtful if the country at large appreciates the modest work done by the professors in what now are called the foreign institutes of the seminary. This year Professors Jernberg and Riisberg have completed twenty years of service in the Swedish and Danish-Norwegian institutes. From the former, 209 men have gone into the work; from the latter, 116. From these institutes this year three enter the foreign field. It is interesting to add that from the various seminaries, institutes and training schools of the city thirty young men and women are going into the foreign missionary service.

The Alumni Institute

It has long been a custom for the graduates to meet at the seminary once a year and give at least a day to the discussion of topics of vital interest. This year there were two sessions. Wednesday morning the general theme was the improvement of religious instruction. Rev. H. F. Cope, assistant secretary of the Religious Education Association, read a paper on the principles underlying religious instruction; Rev. B. S. Winchester, on the first steps to take by some who have taken them; and Rev. H. W. Gates, on the tools we have and how to use them. President George spoke on the condition and prospects of the seminary. The general theme for the afternoon was the missionary spirit and its expression. Dr. Sydney Strong spoke from the standpoint of a pastor, Mr. Clarence S. Bellett from that of a layman, Dr. A. M. Brodie from that of a home missionary superintendent, and Rev. C. L. Fisk from that of a field worker. These papers and addresses were all in favor of cultivating a missionary spirit and in doing everything possible to have it expressed in every church, no matter how small or weak. Dr. Strong has found that it brings quite as great a blessing to the church itself as the gifts and personal service may bring to others.

The Club

The last meeting of the season was in the Auditorium, May 8. It was Ladies' Night, and the attendance was large. Dr. Gladden was the chief speaker. A few visiting brethren were introduced and made brief addresses. Dr. Gladden's theme was The Opportunity of Congregationalism, and he handled it with ability and satisfaction to those who heard him. He did not touch upon controverted matter, although he said he should like to tell Chicago what he knew to be the truth, and the truth which Chicago greatly needed to hear. He then added that he trusted that those who thought as he did would see that their gifts to the American Board are larger this year than ever before. He spoke as moderator of the churches in an official capacity, and not as a simple individual.

Additions to the Churches

Reports from them all are not at hand, but it is interesting to notice that over 70 were received at the Warren Avenue Church, 23 at the Union Park and 13 at the New England. In many of the churches communion is held in June rather than in May.

Installation Service

By a council called by Pilgrim Church, Rev. S. A. Wallace was installed pastor of Pilgrim Mayflower Congregational Chapel. This church has grown out of a mission sustained till now by the Pilgrim Church, but transferred to the care of the City Missionary Society with the understanding that the church will continue to furnish the funds for its support.

Dr. C. H. Taintor's Large Life Work

In the death of Rev. Charles Henry Taintor, for twenty-two years Western secretary of Congregational Church Building Society, the country loses the service of one of the most successful and enthusiastic secretaries connected with our church work. Mr. Taintor has been suffering from Bright's disease for about three years, but did not think himself so seriously ill as the event has proved. He has persisted in doing his work, though at times he has suffered extreme pain. Only two or three weeks before the end came he was in his office as usual, and with difficulty could bring his mind to see that the work in which he has so long been interested must pass into other hands. Mr. Taintor was beloved and honored not only by his brethren in Chicago, but all over the West. His friends are legion. For his wife also they have warm attachment for she has been instrumental in securing 600 or more parsonages where they have been almost indispensable, and their sympathy goes out to her in this sudden bereavement. Mr. Taintor died Sunday morning, May 7, in the Policlinic Hospital. Monday morning the body was taken to Clinton, Ct., for burial, where the funeral service was held in his house, 233 years old, the Taintor homestead for generations. It was attended by officials of the Church Building Society, Rev. Charles H. Richards, D. D., secretary, and his assistant, Miss Mary Jones, Mr. Charles E. Hope, treasurer, and Rev. G. A. Hood, the New England field secretary; also by Mr. F. S. Newcomb of New London and other friends outside of Clinton. Pastor Rev. C. S. Robinson conducted the service in which Secretary Richards gave a review of Dr. Taintor's eventful life and Mr. Hood a personal reminiscence. A memorial service will be held in Lincoln Park Church of which he was a member. Mr. Taintor was born in Maine in 1849, and was a graduate of Bates College and Bangor Theological Seminary. He served churches in Weare, Hooksett and Milford, N. H., and in 1883 came to Chicago. He married in 1879 Miss Augusta Billings, who survives him.

Death of Oliver Wolcott Nixon, M.D.

In the death of Dr. Nixon, till recently actively employed as literary editor of the Chicago *Inter-Ocean*, and a member of New England Church, the moral and religious forces of the West have lost a strong and noble man. He has always been present at church service though often, because of imperfect hearing, unable to catch a word of sermon or service. His death occurred May 8 at Biloxi, Miss., where he and Mrs. Nixon had spent the winter with Dr. and Mrs. D. K. Pearsons.

The President's Visit

The President has been here and has gone from us without personal injury. He was carefully guarded and exposed as little as possible. He was kept busy from his arrival at noon Wednesday, till his departure at midnight. The Merchants Club gave him a banquet. The Hamilton Club claimed him as a visitor, the strike leaders visited him and presented him with an address which set forth their grievances and tried to prove to him that they were not in the wrong, although the President "regretted," he told them "their references to the army." In the evening he was the guest, as he had promised to be, of the Iroquois Club, the leading Democratic organization of the city. His reception by this club and his address are among the most remarkable political events of the year. The character of the address he had received from the strikers and prevailing conditions in the city seem to have determined the character of his words at the banquet. He reiterated his oft repeated assertion that the law must be observed equally by rich and poor, by the corporation and the labor union, and that any attempt on the part of either to evade the law can result only in suffering.

The Schiller Centennial

Five days and evenings have been occupied in the city in celebrating the memory of this illustrious German poet. The Germans claim

him as the apostle of liberty and give him a place next to Goethe among their poets. The exercises kept up their interest till the last, and well they might, for Chicago is one of the great German cities of the world exceeded in German population by not more than two or three cities in the Fatherland.

Chicago, May 13. FRANKLIN.

Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Dr. Lyman's May Festival

The first Sunday in May is always a day of special joy in South Church. Dr. Lyman every year conducts catechetical classes for young people from January until Easter, when they are ready to enter the church. This year forty-three were received, thirty-five on confession. It is also the custom in this church for those who have moved away to revisit at this time their old church and its beloved pastor. This year's joy was equal to that of other years.

Progress at Plymouth Church

The great Sunday of the year at Plymouth is the first Sunday in May, when its members recall the day of the great ingathering many years ago. This May Dr. Hillis received nearly seventy, and, largely to them, preached a tender sermon on Christ's dependence on his disciples. Dr. Hillis says that though the region has become a down-town section, and many homes have been turned into boarding houses, 8,000 people look to Plymouth for guidance and comfort, and count it their home.

The church was surprised to receive the resignation, after three years' service, of Rev. Willard P. Harmon, the assistant pastor, who has greatly endeared himself to the people on account of the heavy and constant pastoral work which has largely fallen upon his shoulders by necessity. He leaves Oct 1, to enter another field of work for which plans are being made. Mr. Harmon has now one of the best Beecher libraries in the country, having received from many in the congregation valuable matter not to be found elsewhere.

Other Brooklyn Interests

The Brotherhood held its final spring meeting at the University Club May 8, Dr. Cadman presiding. A number of recent wedding experiences given by different pastors created sufficient merriment to dissipate anybody's blue Monday, if there were one, and afterward a discussion ensued on the Sunday baseball games now held regularly, with great crowds attending and undisturbed by the police, who say they have no power to interfere. No admission is charged, but score cards are sold at the price of regular admission, and thus the law is evaded—for awhile. The Christian sentiment of Brooklyn is not likely to be long defeated when once its forces get together.

The Manhattan-Brooklyn Conference

For the first time in the history of New York Congregationalism the churches of our order held their conference in the borough of the Bronx at Trinity Church, *Tremont*, twelve miles north of the city hall, twenty-four miles north of the Rockaway Beach church, yet eighteen miles south of Westchester and Briarcliff churches. Mr. Makepeace's church is therefore not far from the geographical center of the conference limits, and many delegates from across East River were surprised to realize that fifteen of our churches were near by and also north of Trinity. As one minister put it, there is a renaissance of Congregationalism in the sections north of Manhattan borough. The attendance at this meeting was unusually large, considering also the distance from the bigger and more numerous churches in Brooklyn. William H. Nichols, Esq., of the Clinton Avenue Church was elected president, and Dr. Kent chairman of the executive committee for the new year.

The two-minute reports from the fifty-four churches were so concisely given that they filled but a single hour. It was an hour of enthusiasm, many important items being reported that would occupy pages in print. The audience was in a fitting atmosphere to receive the beautiful and inspiring address of Rev. L. L. Taylor of Puritan Church, on The Kingdom of the Little Flock.

The enterprise of the thorough-going secretary, Rev. S. W. King, brought before the conference some striking comparisons, obtained from advance pages of the 1905 Year-Book. During 1904 the net gain in membership was four and one-half per cent. Eleven churches, or one-fifth of the conference, had losses. The entire membership Dec. 31, was 20,300. The largest single gain was the Swedish Tabernacle, *Brooklyn*, with 115 per cent. The most impressive figures were those of the Sunday schools, of which twenty-four had losses and three no gains. The entire Sunday school membership was 21,116, a loss of 869 or three per cent., or as compared with church gains, a net loss of about eight per cent. In Brooklyn there are no more scholars in the Sunday schools than there are members in the churches, in Manhattan there are 900 less, and Westchester County is the same as Brooklyn. The Bronx and Queens boroughs have each 700 more in school than in church membership. Evidently the conference has a vital problem to be earnestly discussed, and takes no comfort in the fact that its condition is no worse than the rest of the state.

At the evening session Mr. D. Gregory Mason, grandson of Lowell Mason and lecturer on music at Teachers' College, spoke on The Musician's Ideal of Church Music, using the piano to illustrate his address, which was eagerly listened to and from which the churches can get much profit. Dr. Cadman, with his usual brilliance and humor, spoke on the Ideal of Church Music.

The Church Union Movement

A fresh organization bearing this name has made its *début* in the city, with Rev. W. H. Stacey as national organizer. The movement is a duplication of agencies already at work, thoroughly organized and officially related to the churches, such as the City Federation under Dr. Walter Laidlaw's leadership, which is doing notable and practical service for all the churches; also the National Federation of which Dr. E. B. Sanford is secretary, and which has been asked by the great denominations to arrange for the Interchurch Federation Conference at Carnegie Hall in November next. Mr. Stacey's organization held a meeting recently at the Metropolitan Temple at which several addresses were made emphasizing the opportunity and need of church union. Several of our pastors have declined the use of their churches to aid the movement, as it cannot be wise to duplicate the agencies now at work nor to confuse the public mind, to say nothing of increasing the number of meetings for ministers and busy workers to attend.

Union Seminary's Sixty-ninth Year

Dr. Jefferson preached, May 7, on God's Voice in the City, the farewell communion service taking place next Sunday, in connection with the anniversary. Prof. A. F. Kirkpatrick of Cambridge, Eng., preached April 30, on the Revelation of Christ's Resurrection. Next day he lectured on the Study of the Prophets. The Alumni Association holds its annual meeting May 16, and great anticipations are excited by the announced subject of President Hall's address, the Purposes and Future of Union Seminary.

The Meyer Meetings

Large congregations gathered at the Fifth Avenue Presbyterian Church the afternoons and evenings of May 14, 15, and the afternoon of the 16 to hear Rev. F. B. Meyer's message, especially welcome just now to those seeking to evangelize the city. On Monday morning he addressed a union meeting of the Methodist, Presbyterian and Reformed Church ministers in the Metropolitan Temple.

SYDNEY.

Lowell and Thereabout

A LOSS TO TYNGSBORO

The work of Rev. Sarah A. Dixon in the Tyngsboro church has proved the reasonableness and feasibleness of a woman in the ministry. For eight years she has preached a sound gospel and has been a spiritual shepherd of people of all ages and both sexes. Now that she resigns her charge it is fitting to observe the substantial improvement of her parish during these years.

While many Massachusetts churches have been slowly sinking with resolute men at the helm, this one, piloted by a young woman, against the same head winds and adverse drift of the young people cityward, has grown and prospered. Thirty-seven persons have been welcomed to membership. The church is free from debt and financially capable.

REV. SARAH A. DIXON

When she was first invited to preach at Tyngsboro as a theological student in Boston University, the experiment was undertaken somewhat gingerly by the church members, but they soon grew to the solid conviction of the wisdom of their choice. As one of the men recently declared, it would be impossible to duplicate her power and efficiency in any man they could obtain at the salary they can pay.

In her graceful pulpit gown she preaches with much dignity a gospel appealing to the intelligence and reverence of her hearers. In the Andover Association of ministers she quite suppresses the oddness of her situation by a courage that never affronts and a modesty that never invites condescension. In the women's missionary meetings of Andover Conference, her addresses have been much prized. In the practical affairs of her own parish, her tireless industry and sagacious dealing with men, women and children have distinctly improved the law-abiding and ethical, as well as the religious tone of the community.

RENEWED YOUTH

Doubtless the many friends of Dr. John M. Greene will catch their breath in surprise when told that this veteran of seventy-six has gone to Maine as a home missionary pioneer to build a church this summer. On the island of Matinicus lying off the mouth of Penobscot Bay, twenty-five miles from Rockland, about 270 inhabitants will rejoice in the ministering of this man of God while, with the nucleus of eighteen members and a Sabbath school of twenty-five, he leads them to build a worthy house of worship.

It was Dr. Greene's ambition fifty years ago in Amherst College to do home missionary work, but his conspicuous ability to take larger fields brought irresistible calls which deferred this hope until his riper years. His passion for laying foundations of permanent institutions, however, has not been wholly suppressed during these years, as all will testify who know the origin of Smith College, Northampton, of Rogers Hall School in Lowell and of the Eliot Church in the same city, of which Dr. Greene is still pastor *emeritus*. Few men can point to work of such permanent value. E. V. B.

XUM

Vermont

Consulting State Editors heard from this week: Dr. C. H. Merrill, St. Johnsbury; Rev. Messrs. Evan Thomas, Essex Junction; Warren Morse, Bennington; A. C. Ferrin, Springfield

Windham and Windsor Counties

It is now over a year since Windham and Black River Associations first met in joint sessions in Brattleboro. The arrangement has been pleasant and profitable, at least for the brethren of the latter body. Now Windham has invited its brethren north, after the manner of the modern "trust," to merge organizations—that is, to be swallowed. There are advantages in being absorbed—under some circumstances.

Bellows Falls has had an encouraging year under the efficient leadership of Rev. J. T. Stocking. Twenty-six members have been added since Jan. 1, 18 at the May communion and all but one on confession. The use of a newly adopted form of application for church membership containing a simple declaration of faith in Christ and purpose to follow him, also a covenant with the church has been found helpful. During the year the benevolences have been systematized by use of the pledge method with the result of a large increase in all offerings. The pastor is planning a course of instruction for members recently received, whom he will gather into a special class at the Sunday school hour—surely a plan worthy the consideration of busy pastors and people.

Brattleboro, Rev. H. L. Miles, pastor, has recently raised $3,450 by subscription for painting church and chapel, for new furnaces, repairs and wiping out an existing debt. An increasingly helpful feature of the church life has been the mother's meetings, attendance having doubled during the year. The pastor has recently organized a boys' class in manual training. Brattleboro entertains the State Convention of churches next month.

Springfield received seven into fellowship at the May communion, five on confession. The reorganization of the Endeavor Society under a different pledge, plan of work and with a more varied program for the weekly meetings promises to do for the young people what could not be done under the conventional form of Endeavor. A. C. F.

Evangelism at Middlebury College

Dr. G. T. Smart, now of Newton Highlands, Mass., recently preached to the students of Middlebury College for the larger part of a week, and held conferences with them during the day. Several things came to light in the course of the appointment. One was the readiness of the student body to listen to fundamental religious truths when phrased in modern terms. Another was the touchiag personal response of a great many who came to speak personally about the religious life as well as the life of affairs—a response so continuous and friendly that four hours a day of personal conference hardly proved enough. And the last was the certainty in the writer's mind that, without special or mechanical devices for arresting thought or even registering conclusions, there was plenty of evidence that sincere Christian teaching finds a hearty response in student life. T.

A Conference of Christian Endeavor Officers

About fifty Endeavorers from different parts of the state lately met for conference in Burlington. It was an officers' conference and various phases of Endeavor work were discussed. Among them were The Work of Secretaries, Junior Societies and the Church, Junior Societies and the Child, Evangelism, Local Adaptation.

The most significant paper was read by Rev. G. S. Mills of Bennington on The New Endeavor. It was thoroughly sympathetic in its attitude towards the Christian Endeavor movement and the officers of the National Society, and had not a word to say about new Endeavor in places where the organization with its original features was working well. The writer was firmly convinced, however, that in many places Christian Endeavor is no longer accomplishing its original purpose, especially in interesting boys and young men in the religious life and in leading the way to active church membership. The new Endeavor tries to remedy these defects, particularly by a better adaptation of methods to the real nature of the boy. Suggestions as to how this is to be done were numerous and practical.

Secretary Vogt's first address in this section made an excellent impression, and Dr. Clark's story of his recent trip was listened to with much interest. Christian Endeavor in Vermont has been for some time somewhat quiescent, but the recent conference may be regarded as prophetic of returning interest and activity. A. B.

Two Regrettable Removals

ST. JOHNSBURY LOSES MR. CHAPMAN

The resignation of Rev. E. M. Chapman from the North Church, St. Johnsbury, to take effect on or before Sept. 1, will remove one whose loss will be seriously felt even beyond the bounds of his parish. In the five years of his ministry here he has proved a worthy successor to the strong men who have filled one of the leading pulpits of the state. His scholarship and fine literary ability appear in his recent book, The Dynamic of Christianity, which shows his wide range of reading and intelligent sympathy with the modern trend of thought. But these tastes have in no way kept him from intimate touch with all pastoral relations, all questions of good citizenship in town and church interests in the state. The multitude of demands upon the modern minister he has met with a poise and balance that have shown unusually well rounded equipment. The uniform level of his excellence is such that some may fail to appreciate to what a height it reached.

Mr. Chapman leaves a united church, under conditions few of which he would wish changed were he to choose another charge. He does not propose to take another pastorate at present. He will reside near his old home in Southern Connecticut and busy himself with matters that demand his attention. The ministers in the state with whom he has held pleasant relations, the churches to whose call for special services he has held himself readily subject, the State Convention he has so well served, as well as his own people who loyally responded to his appeal and yielded assent to his purpose to go, all bid him God speed. C. H. M.

SIXTEEN YEARS AT BENNINGTON

Rev. Charles Huntington Peck recently completed at North Bennington a pastorate which lacked but a month of sixteen years. Nearly half the members received since organization, in 1868, have come in during Mr. Peck's pastorate. When he decided to study for the ministry he gave up the principalship of a high school to serve a church at less than half the salary, and the high motive thus expressed has characterized his entire ministry. He has encouraged his young people in their studies and has interested them in the work of the local church and the missionary efforts of our denomination.

It is safe to say that no man in the county has done more through various conventions and gatherings to bring forward into Christian activity the young people of the different Sunday schools and young people's societies. His broad, genial fellowship has found frequent expression in his co-operation with other churches and ministers of the county and state. His fine spiritual nature has always sought for the best that was in people, and he has proved a faithful pastor and a thoughtful student and preacher. With unfailing devotedness Mrs. Peck has served and shared in those interests of the kingdom that have been committed to her husband.

The people of the North Bennington church, in token of appreciation of Mr. Peck's long and faithful service, and in expression of continued and unfailing regard, presented him with a draft of $400. He has accepted a call to Hanover, Ct. W. M.

Dr. Hazen Becomes Pastor Emeritus

To have one's life work purposeful from the first, distinguished by success and honors, granted completeness while the worker is yet in the plenitude of his powers, and appreciatively recognized by the community in which it began and ended—such a record ought to afford genuine satisfaction and constitute a foundation for a serene old age.

This line of thought is suggested by the withdrawal from the pastorate of Dr. W. S. Hazen of Northfield after a continuous service of more than forty years. He entered upon the pastorate at a time of great business depression, owing to the removal of the railroad shops to St. Albans. A debt of $6,000 rested upon the church, the property was sadly out of repair, the membership depleted, the work poorly organized and discouragement prevailed. Dr. Hazen leaves the church at a time when houses can't be built fast enough to accommodate new comers, the house of worship has been renovated at a cost of $4,000, the work is well organized, the church has $7,000 in well invested funds and a membership of 154.

Dr. Hazen is widely known and highly esteemed throughout the state. Among the honors which have come to him is the doctor's degree from his *alma mater*, the University of Vermont. The church is unwilling to allow the pleasant relations so long maintained to be severed and has asked him to become pastor *emeritus*. E. T.

A Progressive Church in a Progressive Village

This tells in brief the story of the church at Williamstown. Nearly $5,000 have been expended in alterations and improvements on the house of worship. The stately exterior remains practically unchanged, but the interior has undergone complete transformation. The auditorium is now on the second floor, the ground floor being given to parlors, kitchen, etc. The rooms are handsomely finished in brown ash, the ceiling of the auditorium is laid in panels, marked off with rich and heavy moldings of wood, new pews of modern design and a new furnace have been put in.

Modern methods and appliances have been introduced into the Sunday school, especially the younger classes. A children's organization, the Missionary Helpers, has been serving a good purpose in interesting the younger ones in practical missionary work, and a class in mission study is about to be formed.

Within a few years Williamstown has changed from a farming to an industrial community, and it is expected that with the new equipment church work can be carried on more advantageously and effectively. The pastor, Rev. D. H. Strong, has nearly completed five years in this field. A. B.

In Bennington County

Rev. John Barstow of *Manchester* has formed a Christian Brotherhood for men. They meet at the homes of members and plan to make their gatherings as free, natural and full of good fellowship as those of any lodge or club. The programs are informal, usually including a talk by some man on some subject of which he is specially qualified to speak. There is an inner and an outer circle. The latter is for all the men in the village; the former, for those willing to do special work. The attendance has run as high as thirty-five. The meetings are suspended during the summer.

Dorset expects shortly the return of its pastor, Rev. Charles L. Carhart, now on his way home from Syria with his bride, a daughter of Dr. Post of Beirut.

At the *Bennington Falls* Club (a district settlement work of Bennington *First*), the gymnasium classes closed the season's work May 5 with an exhibition by classes of boys and girls. A banquet, followed by speaking by the boys and girls, held the 13th, was a new feature. The weekly singing class has proved a popular enterprise of the club. Another helpful feature is a Traveling Library of forty volumes loaned by the State of Vermont. A similar library is located in a district on a mountain four miles away. W. M.

Notable Accessions at Barre

On May 7 seventeen persons united with this church, fourteen on confession. All but one were adults, among them being the superintendent of schools and his wife, the assistant principal of the high school and his wife, and four well-known business men—two bringing their wives. There have been no special meetings, and these additions are largely the result of the clear, convincing presentation of the gospel message by the pastor, Rev. F. A. Poole. In nearly every instance it was found that those coming on confession had long been seriously considering the duty of uniting. Seldom in the history of this old church has there been a larger addition to the membership at one time. The enrollment is now nearly 600. A.

Calls
Ordinations
Installations
Resignations
Dismissions
Personals

Church and Ministerial Record

(Brief items suitable for these columns are solicited from pastors, church clerks and others. Names should be signed, but not for publication)

Organizations
Dedications
Anniversaries
Spiritual Activity
Material Gain
Ways of Working

Calls

BARBER, WILBUR C., Prairie City, Io., to Valley Junction Accepts.
BOWMAN, JOHN E., Chelsea, Mass., to Jamaica, Vt.
BURRILL, GEO. H., Dutch Ref. Ch., Claverack, N. Y., accepts call to First Ch., Easthampton, Mass., and is at work.
CLEMENTS, ARTHUR, Hartford Sem., to Southfield and New Marlboro, Mass. Accepts.
COGSWELL, JOS. S., Walpole, N. H., to Windham, Vt. Accepts.
CONRAD, ARCTURUS Z., formerly of Old South Ch., Worcester, Mass., to Plymouth Ch., Seattle, Wn.
DODGE, ROWLAND B., Hartford Sem., to work under the Hawaiian Miss. Soc. Accepts.
DUNCKLEE, MAURICE H., Andover Sem., to Haverhill, N. H. Accepts.
EVANS, D. A., Chicago, Ill., to Grossdale.
FRENCH, JAS. L., Hartford Sem., to become ass't pastor Presb. Ch., Ann Arbor, Mich. Accepts.
FULTON, ALBERT C., Kennebunk, Me., to First Ch., Brewer.
HITCHCOCK, SAM'L, Chicago Sem., to Hope, N. D. Accepts.
KALAIDJIAN, MIHRAN T., Yale Sem., to Deer River and Denmark, N. Y. Accepts.
MARCY, FRANK L., Cora, Kan., to Milford. Accepts, and is at work.
MARSHALL, CHAS. P., formerly of Riverside Ch., Lawrence, Mass., but recently of Andover Sem., to Westford. Accepts.
NEWCOMB, AARON S., Dartford, Wis., to Osseo.
UPTON, RUFUS P., Grand Rapids, Mich., to Springfield and Selma, Minn. Accepts.
WHEELER, EDW. F., Newell, Io., to New Ulm, Minn.
WHITE, E. C. (Meth.), Amber, N. Y., to Otisco. Accepts.
YOST, ROB'T, St. Mary's Ave. Ch., Omaha, Neb., to Central Presb. Ch., Joliet, Ill. Accepts.

Ordinations and Installations

BAINTON, CHAS. M., formerly of Manchester, Eng., *o. p.* Whitman Eells Mem. Ch., Walla Walla, Wn. Sermon, Rev. J. H. Bainton; other parts, Rev. Messrs. Austin Rice, H. C. Cleveland and Sam'l Greene.
BAKER, W. E., Montreal Coll., *o.* Montreal. Parts, Rev. Messrs. Hugh Pedley, H. G. Rice, W. R. Harvey, John McKillican and Drs. Hill and Warriner. Mr. Baker is to be pastor at Chebogue, N. S.
BURRILL, GEO. H., *i.* First Ch., Easthampton, Mass., April 26. Sermon, Prof. L. B. Paton; other parts, Rev. Messrs. R. M. Woods, E. S. Porter, S. G. Wood, E. G. Cobb, C. H. Hamlin, H. T. Rose and W. W. Curtis.
KINNEY, GEO. E., *i.* Lee, N. H., May 11. Sermon, Rev. D. H. Evans; other parts, Rev. Messrs. Henry Hyde, W. S. Beard, J. W. Lees and Drs. S. H. Dana, G. E. Hall, Geo. Lewis and Edward Robie.
MCNEIL, WM. J., *o.* Millinocket, Me., April 30. Sermon, Pres. D. N. Beach, D. D.; other parts, Rev. Messrs. Chas. Whittier, Chas. Harbutt, H. H. Noyes and Fred'c Parker.
PAISLEY, JOHN O., *i.* Holbrook, Mass., May 10. Sermon, Rev. A. H. Plumb, D.D.; other parts, Rev. Messrs. F. W. Burrows, H. W. Kimball, P. B. Davis, J. L. Sewall, DeMont Goodyear, W. W. Dornan and C. F. H. Crathern.
WALLACE, STRYKER A., *i.* Mayflower Chapel, Pilgrim Ch., Chicago, Ill., May 4.

Resignations

ALLEN, MELVIN J., Worthington, Mass., to take effect Aug. 1, after six years' service.
CHILDS, TRUMAN D., Chatham, Mass.
FISHER, JAS. G., Garland and Dexter, Me., after six years' service.
GOODELL, JNO. H., Escondido, Cal.
SINNETT, CHAS. N., Edmore, N. D.
WHITE, WM. A., Hancock, N. H.

Summer Supplies

BACON, ALVIN C., Hartford Sem., at E. Dorset, Vt.
BROWN, HUGH E., Yale Sem., at W. Charleston, Vt.
CURTIS, W. R., formerly of Hubbardton, Vt., at Clarendon.
DAY, FRED W., Oberlin Sem., at Pittsfield and Gaysville, Vt.
EASTMAN, FRED'K S., Yale Sem., at Londonderry, Vt.
GARDNER, HAROLD I., Hartford Sem., at North Deer Isle, Me.
GREGORY, RAYMOND R., Yale Sem., at E. Arlington, Vt.
LAMBERT, GEO. C., Hartford Sem., at Sebago, Me.
MOE, WM. C. H., Bangor Sem., at Granby, Vt.
STARRING, G. H., at De Smet, S. D., for six months.
THOMPSON, FRANKLIN C., Hartford Sem., at Rumford Point, Me.
WILLIAMS, ALBERT R., Hartford Sem., at Franklin, Vt.
WOOD, WM. H., Yale Sem., at Warren, Vt.

Licensed to Preach

MORRIS, BERT J., Pacific Sem., by Santa Clara Ass'n, California.
SMYTHE, C. M., by Portland, Ore., Ass'n.

Personals

ALLISON, ALEX. L., at a farewell reception on the occasion of his leaving Carsonville, Mich., was given a "barrel" containing $20.
KEDZIE, WM. R., Vicksburg, Mich., has been voted a substantial increase in salary.
MERRICK, FRANK W., was recently given $500 on the completion of 12 years' service at W. Roxbury, Mass.
RADER, PAUL, Maverick Ch., E. Boston, Mass., sustained severe bruises by being struck by a wagon attached to a runaway horse, from whose path he had succeeded in snatching two little children.

Foundation Work

SPRAGUE FALLS, ME.—Under supervision of the Interdenominational Commission of Maine, religious services, beginning May 1, will be held at this point near Calais, where a large pulp mill is being built. Ministers of different denominations living near will preach.

Material Gain

HAVERHILL, MASS., *Union*, Rev. G. H. Hubbard. Mortgage of $1,600, which had rested on church 13 years, burned at Easter. Surplus will pay all outstanding bills and carpet auditorium.
HILLSBORO, ORE., Rev. Howard Gilpatrick. Interior of edifice repaired by Ladies' Aid at cost of over $100.
JERSEY CITY, N. J., *Waverly*, Rev. H. A. M. Briggs. $14,000 spent on improving main edifice. Other improvements include a recreation hall for physical culture and indoor sports; a children's playground behind manse; a terrace wall at back of property, a rockery and 20 ornamental trees and flowering shrubs. There will be several memorial windows.
PATCHOGUE, N. Y., Rev. S. W. Haven. An appeal for $1,000, to be applied on the debt, resulted in an Easter offering of over $1,100 from many givers.

Anniversaries

ANOKA, MINN., Rev. Edwin Ewell. *Fiftieth*, celebrated April 30—May 7, with sermons by the pastor and Rev. Messrs. Henry Holmes, C. G. Clarke, Harold Hunting, Drs. G. R. Merrill, G. S. Rollins, R. P. Herrick and, on Civic Night, Judge E. F. Waite, Mayors Jones of Minneapolis and McCauley of Anoka.
BENNINGTON, VT., *Second*, Rev. G. S. Mills. *Sixty-ninth*, celebrated April 27. Of the 440 members, the whereabouts of all but five are known.
GREENFIELD HILL, CT., Dr. W. H. Gane. *One hundred and seventy-ninth*, observed May 14, 18.
WATERTOWN, MASS., *Phillips*, Rev. E. C. Porter. *Fiftieth*, celebrated April 16, 17. Speakers included Rev. E. P. Wilson, former pastor, Rev. F. S. Hatch, acting pastor of Eliot, Newton, (the mother church) and others. Among former pastors were Drs. Gage, S. R. Dennen and Lyman Beecher.
WEST NEWTON, MASS., Bible School, C. H. Sanders, superintendent. *Eighty-sixth*, May 14, with addresses by Dr. Patrick, Dr. Prudden and others.

Waymarks

BOSTON, MASS., *Shawmut*, Dr. W. T. McElveen. Largest accessions last year of churches in Suffolk West Conference. Has stood first or second in growth for last half dozen years.
RENO, NEV., Rev. C. L. Mears. Only church in Nevada, during past year has received 38 members, met indebtedness of $500, besides raising $2,500 for running expenses. Special Easter offering, $105. Now planning large improvements upon church building. Pastor granted a month's vacation to attend International C. E. Convention and S. S. Convention at Toronto.

Bequests and Other Gifts

ATKINSON, N. H. } By will of the late Wells-
W. HAVERHILL, MASS. } man W. Hatch, $1,000 each; Atkinson Academy, $500.
BETHEL, VT., Rev. J. H. Long. From Deacon Alonzo Emery, in memory of his late wife, Angelina J. Emery, individual communion set, dedicated May 7.
MILTON, N. H., Rev. M. P. Dickey. From Ladies' Society, individual communion set.
NORTH BROOKFIELD, MASS., *First*, Rev. S. B. Cooper. From Mrs. W. H. Catlin of Meriden, Ct., a former resident, set of crystal individual communion cups.
PULASKI, N. Y., Rev. J. B. Felt. From Mrs. L. J. Clark, a member, individual communion service.
S. MANCHESTER, CT., *Center*, Rev. G. W. Reynolds. From Mrs. Mary B. Brainard of Hartford, in memory of her daughter, Mary Brainard Cheney, a valued member of this church, baptismal font of Italian marble, Colonial design, Tiffany workmanship; its base a Greek cross, upon which rest the four pillars which support the font. It was dedicated Easter Sunday.

Suggestive Methods and Features

EDGARTOWN, MASS., Rev. F. M. Cutler. Y. P. S. C. E. extends to summer guests at hotels an invitation to worship with this church, attractively printed in English text.
HAVERHILL, MASS., *Ward Hill*, Rev. R. D. Sawyer, pastor. Roosevelt-Eliot Social. The church's answer to the race suicide accusation; mothers and babies of the parish, the latter under three; parlors decorated with pictures of babies; mottoes setting forth dignity of motherhood; babies photographed; cradle hymn sung; remarks by pastor and appropriate readings.
LOWELL, MASS., *Eliot*, Rev. E. V. Bigelow. Talent supper given by Ladies' Aid, when reports were heard from members who had invested $1 each three months before, the proceeds to be devoted to frescoing the auditorium. By the sale of home-made food, fancy articles, etc., about $250 had been raised. Mrs. F. H. Kelsey, whose $1 had grown to $18, told the story of her achievement in unusually clever verse. The reports were preceded by the reading of the parable of the talents by the pastor.—Service on behalf of the local lodges of Sons and Daughters of St. George held on the birthday of this patron saint of England, April 23. Pictures by famous artists illustrating his heroism shown with stereopticon.

Continued on page 698.

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Church and Ministerial Record

[Continued from page 697.]

Clubs

CUMMINGTON, MASS., *Highland.* Outlook, by Rev. R. H. White of Cummington. Speaker, Hon. Geo. P. Lawrence, M. C., of North Adams; subject, Our National Legislature.

SALEM, MASS., *Essex*, May 15. Discussion, on What Laymen May Expect of Their Ministers, called out by interest in Rev. R. H. Potter's address at previous meeting.

WORCESTER, MASS., April 24. Industrial question ably discussed: (1) Are Trades Schools Essential to Industrial Education? Speaker, Mr. M. P. Higgins, for many years at the head of shop work of the Worcester Polytechnic Institute. (2) Attitude of Trades Unions to Industrial Education. Speaker, Mr. John F. Tobin of Boston, prominent labor union leader.

Local Revival Interest

BELLEVUE, O., Rev. C. Rexford Raymond. Special meetings for three weeks, led by the pastor, have resulted in 20 accessions. Stereopticon used effectively the last week.

GREENWICH, MASS , Rev. D. L. Kebbe. Five members received on confession May 7 (three of them immersed in the lake), making eight received on confession since Jan. 1. Special series of services April 25—May 1, with Rev. Arthur Wright (M. E.) and Rev. H. P. Woodin of Chicopee as preachers, and Miss Mabel Humphrey, singer. Secretary Emrich gave preparatory lecture and assisted in baptismal service.

NORWOOD, N. Y., Rev. H. F. Tyler. At last communion 27 members received, 26 on confession. This largest accession at one time in history of church due to pastor's training class. Church taking active steps toward rebuilding its house of worship.

TEWKSBURY, MASS., Rev. W. J. Minchin. Meetings show marked increase in attendance and conversions. Five received to membership, two men and their wives on confession and one by letter.

WOLFBORO, N. H., Rev. O. D. Fisher. The interest which began in a simple, normal way, without human machinery except the faithful preaching of the Word and personal work, is growing constantly. Sunday evening audience increasing, and nearly equals that of the morning—largely young people. About 20 confessed Christ at one service. Interest is spreading to business young men. Young people's meeting begun to be held Friday afternoons after school. Request for it came from the young people. Quite a number united at May communion.

WORTHINGTON, MASS., Rev. M. J. Allen. Eleven young people of pastor's training class unite, ages 15 to 18. Text-book used, Christian Teachings, by Dr. W. J. Mutch.

Services Discontinued

INDEPENDENCE, IO., NEW ENGLAND.—Greatly to the regret of the members, and on account of insufficient financial assistance, largely due to the removal of leading members, this church and society voted unanimously April 4 to discontinue services indefinitely after three months. The pastor, Rev. W. H. Hotze, and his estimable wife have labored hard for the upbuilding and success of the church; but the undertaking was in the face of insurmountable obstacles, and we part from them with regret, the kindest wishes of all the members, and the hope that success will attend them wherever they may be called to labor.

Dedications

EAST WEYMOUTH, MASS., Rev. E. L. Bradford. New $42,000 house of worship, dedicated May 14-18. Fuller illustrated account next week.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 22, 10.30 A. M. Reports from the General Association Meeting in Lowell.

TAUNTON CONFERENCE, West Church, Taunton, May 24.

WORCESTER COUNTY BRANCH W. B. M., Athol, May 25, 10 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Springfield, Mass., May 30—June 1.

CANADIAN CONGREGATIONAL UNION, Bond Street Church, Toronto, June 7-12.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., June 7-13. Information furnished by C. C. Thayer, M. D., Secretary, Clifton Springs, N. Y.

INTERNATIONAL SUNDAY SCHOOL CONVENTION, Toronto, Can., June 20-27.

NORTHFIELD CONFERENCES: Student Conference, June 30—July 9; Young Women's Conference July 11-20; Summer School for Sunday School Workers, July 22-30; Summer School for Women's Missionary Societies, July 24-31; General Conference of Christian Workers, Aug. 4-20; Post Conference addresses, Aug. 22—Sept. 15.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Baltimore, Md., July 1-10.

CONFERENCE FOR LEADERS OF YOUNG PEOPLE'S AND SUNDAY SCHOOL WORK, Silver Bay, N. Y., July 21-30.

AMERICAN MISSIONARY ASSOCIATION, 59th annual meeting, Worcester, Mass., Oct. 17-19.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McElveen.

SCALP HUMOR WITH LOSS OF HAIR.
Merciless Itching Made Him Wild. Speedy Cure by Cuticura Soap and Ointment.

"For two years my neck was covered with humor, spreading to my hair, which fell out, leaving an unsightly bald spot, and the soreness, inflammation and merciless itching made me wild. Friends advised Cuticura Soap and Ointment, and after a few applications the torment subsided, to my great joy. The sores soon disappeared, and my hair grew again as thick as ever. I shall always recommend Cuticura." (Signed) *H. J. Spalding, 104 W. 104th Street, New York City.* [Adv.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GADSBY—In Belpre, O., Rev. George Gadsby, aged 52 yrs. A graduate of Oberlin Seminary, served as secretary of Railroad Y. M. C. A., pastor of churches at Edinburg and Fairport, O., Oneedo, W. Va., Belpre and Center Belpre, O. He was a man of prayer and simple faith, and an intense lover of God's Word, a specialist in Sunday school work, approving himself by word and deed as a devoted servant of his Master. He gave himself unstintedly to his work, and found joy in it. His faithful ministry bore rich fruitage. Mrs. Gadsby and a son, a Junior in Marietta College, survive him.

MRS. GRACE A. MERWIN PROVOOST

The First Congregational Church in Dubuque, Io., by the death of Mrs. Provoost on April 19 has lost one of its oldest and most faithful members. She came to Iowa with her husband in 1858, when that great state was almost upon the frontier. In the city of Dubuque she established her home, and it became at once a center of social life and Christian influence. Missions, literary and benevolent societies and every other helpful enterprise always found in this good woman a wise counselor and a constant and generous friend.

During the nine years it was my privilege to serve the church I knew that I could always depend upon her loyal support. A pastor can always have confidence in a member who has been the friend of his predecessors on the field. And she had cheered the ministry of Drs. Holbrook, Whiting, Bingham and all of the noble men that labored to make the splendid history of one of the oldest of our churches west of the Mississippi during the seventy years of its fruitful career. Very important has been the connection of the First Church in Dubuque with the progress of Congregationalism in Iowa, and it has been important because of such members as Mrs. Provoost. When we look for the sources of her strength we find them in her ancestors and in her birthplace. She inherited the strong religious conservatism of New England, and great good common sense and excellent health. Her maiden name was Merwin. I have happened to know representatives of two or three branches of this old family, and every one possessed the same characteristics—sterling integrity, modesty which almost amounted to bashfulness, unselfishness, enterprise and indomitable perseverance in righteousness.

The subject of this tribute was born in Milford, Ct., on May 25, 1817, and therefore lived to the great age of eighty-eight years. She was the seventh in descent from Miles Merwin, who came to Milford from Wales in 1640. This godly man established in that village one of the first of the Congregational churches in New England, and in that church Grace A. Merwin was married to B. B. Provoost on Feb. 7, 1848.

A Colonial Dame through her descent from Robert Treat, who for more than thirty years was a colonial governor of Connecticut, and a member of the Connecticut Society of the Daughters of the American Revolution, Mrs. Provoost above all other things was a quiet but zealous friend of our blessed Lord.

She is survived by a son, three daughters, two grandchildren and two great grandchildren. She was buried in Linwood Cemetery at Dubuque on Saturday, April 23.
Chicago. REV. F. E. HOPKINS.

MISS WINIFRED LOBA

Winifred Loba, third daughter of Rev. and Mrs. J. F. Loba of Evanston, Ill., died of pneumonia on April 25, in the twentieth year of her age. Her nineteen and a half years have been years of unusual happiness and sunshine. Her two characteristics were cheerfulness and loyalty. With a bright smile she went to every task, and was devoted to her Saviour, her church and her home. She had always enjoyed buoyant health and strength, but she was suddenly stricken in the very bloom of her youth, and after fourteen days of brave struggle and still expectant of recovery, she sweetly fell asleep.

All Run Down

Wanting in vitality, vigor, vim,—that is a condition that no one can safely neglect, for it is the most common predisposing cause of disease. The blood is at fault; it needs purifying or enriching and the best medicine to take is

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Tissot's Illustrations of the Old Testament

The large halls of the Copley Society have been occupied by an exhibition of the paintings of Tissot illustrating the Old Testament, shown for the benefit of the Boston Floating Hospital. The opportunity was one of study rather than of the enjoyment of broad decorative effects, the 373 pictures all being small and framed alike, with neat brass copyright notice in the corner of each frame. This work engaged the last years of the artist, and though the scenes and incidents made no such appeal to him as those of the life of Christ, they are valuable for their conscientious study of the scenes of sacred history and the archæology of Syria and Egypt. One value which these pictures must have for the wide public is in their bringing the heroes of Hebrew story and their surroundings down to common earth. For Tissot's imagination is quite devoid of any sense of glamour or mystery, and he takes refuge continually in the theatrical when confronted with difficulties of dramatic expression.

State Associations

TENNESSEE

It held its thirty-fourth annual meeting with First Church, Chattanooga, Rev. J. E. Smith, pastor. The churches of Athens, Ala., Louisville, Ky., and Little Rock, Ark., are associated with this organization and were represented. Rev. C. W. Morrow of Fisk University was moderator and Rev. F. W. Sims of Memphis, scribe.

Mayor Chambliss, in an inspiring address of welcome referred to the mutual good feeling of the people irrespective of race and the material and spiritual prosperity of the Mountain City. The sermon by Rev. R. J. McCann of Knoxville, was followed by Dr. W. A. Duncan's presentation of the work of the Sunday School and Publishing Society.

Reports from the churches showed hopeful growth in revival interest, missions and young people's work. Rev. Mr. Jones of Robbins, Tenn., gave an interesting report of the work in the mountains at Robbins, Deer Lodge and other points.

The feature of the second evening's session was the work of our benevolent societies as presented by Dr. C. H. Richards of the Church Building Society and Rev. George W. Moore of the A. M. A. An interesting report of the National Council and Associated Societies was given by Dr. James Bond of Nashville. Rev. F. W. Sims spoke on Christian Social Settlement Work and Dr. Bond discussed The Social Trend of Education. Editor Adams of the *Advance* spoke on the work of uplifting the South.

The Woman's State Mission Union held two interesting and largely attended sessions. Delegates were present from Tennessee and Kentucky, also Mrs. J. W. Cooper of New York. Papers were presented by Miss E. L. Parsons, on The Reflex Influence of Missionary Work, and Mrs. C. W. Morrow on Japan, the Evolution of a Nation. Extracts were read from letters of two colored missionaries to Africa, and of Rev. Henry Bennett of Japan. Sec. J. W. Cooper of the A. M. A. preached helpfully and took part in the discussions.

Chattanooga is rich in scenic and historic interest as well as in commercial life and moral forces. First Church has recently entered its new house of worship, a large and well-appointed brick building, a model of beauty and convenience.

The visitors returned to their homes helped to a larger and better service by this mountain top experience. G. W. M.

FLORIDA AND THE SOUTHEAST

This association convened in Atlanta, Ga., May 2. It was held in connection with the first Southern Congregational Congress, which brought the leaders of our work in the entire South to this progressive city.

Rev. J. E. Kirbye, retiring president of the Atlanta Theological Seminary, was moderator; President Blackman of Rollins College, assistant moderator. No formal program was presented; no papers were read. The annual reports were given and accepted. Several new churches were reported in this meeting of good fellowship and cheer.

E. L. H.

EASTERN WASHINGTON AND NORTHERN IDAHO

The twenty-third annual meeting of this association was held at Colfax, Wn., May 2–4. Rev. F. C. McConaughy of Deer Park, the pastor of longest continuous service, was moderator, and Rev. F. A. Bown of Springdale, scribe. The general theme was Congregational Ideals. The sermon was by Rev. J. D. Jones, on Moses at the Burning Bush.

A conspicuous note of the gathering was the problem of practical evangelism. Action was taken to increase the number of special evangelists giving their time to work in the Pacific Northwest, and the need of pastoral co-operation was recognized.

Deep interest was felt in the meeting of the American Board at Seattle in September, and resolutions expressing the gratification of all at this new Westward choice were passed with great unanimity.

Problems of pulpit and pastorate were discussed, and emphasis was laid upon the early reception of children into the church. For several years this has been prominently advocated by the papers of the association, and apparently the encouragement of youthful membership and the emphasis upon love for Jesus rather than on doctrine as a condition for membership is well established throughout the state.

The association was drawn in closest sympathy to the superintendent of Sunday school work, Dr. Samuel Greene, by his recent bereavement, and all felt that his presence and words were a tender benediction and spiritual blessing.

Reports showed that four new churches had been added and that the work as a whole was in splendid condition, though much that should be done has been prevented by the cut in home missionary appropriations. The work halts, despite strenuous effort by the people, sharp retrenchments and yokings of fields, and our place in the front rank of churches on the Pacific coast cannot be held unless there be both a spiritual and a benevolent awakening throughout the nation.

The meeting reached an exceptionally high standard; attendance was large, discussion uniformly harmonious, papers of unusually high order and ability. Not least in contributing to the value of the meeting was the bountiful hospitality of the people of Colfax and their pastor, Rev. J. H. Bainton.

A. R.

The American Bible Society held its eighty-ninth annual meeting in New York last week. It reports decreased income from legacies but an increase of gifts from the living. The total receipts for the year were $602,252 and expenditures were $619,018, of which $183,952 went to foreign agencies. The number of copies of the Bible or parts of it issued was 1,831,096, an increase of 60,205 over the previous year. This is the first year in which the society has issued the Revised Version. Arrangements are being made for a special celebration next year, that being the ninetieth anniversary.

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WASHINGTON STREET THROUGH TO WINTER STREET

Dr. Fifield in Ottawa, Kan.

A mission of ten days has recently closed under the leadership of Dr. J. W. Fifield, secretary of our National Evangelistic Committee. He gave a great impetus to the spiritual life of our city—influencing the high school, the teachers, the college, Christians of all denominations and especially quickening the life of the Congregational Church. A number will take a stand for the Master, as the result of his broad, deep, sensible and convincing interpretation of the teachings of Jesus. Dr. Fifield is splendidly equipped physically, mentally and spiritually, for the new evangelism. Our church is to be congratulated on having so strong a leader to take up this much-needed work in America. F. P. S.

Mr. Smith in Lincoln, Neb.

Evangelistic meetings recently ended resulted in about two hundred conversions in the south group of churches, with whom Evangelist Hugh E. Smith of Los Angeles, Cal., labored. The central group and East Lincoln group, conducted by the pastors, were largely attended with growing interest, but the number of conversions was comparatively small. Some twenty-five churches were interested in the movement. Arrangements are being made for another series of meetings in October.

M. A. B.

Christian News from Everywhere

Rev. Dr. L. D. Bevan of Melbourne, Australia, on a visit to London, preached April 30 at Highbury Quadrant Church, which Rev. W. J. Dawson has left vacant in order to carry on an evangelistic campaign in our country. Dr. Bevan was the first pastor of this church, and his return to it after many years was an occasion of much interest.

The echoes of the Welsh revival have reached as far as Australia, and have produced a distinct effect upon the churches. There are signs of increased earnestness, especially among the Congregational churches. Last October the Congregational Union appointed an evangelistic committee, and, in response to its invitation, weekly meetings for prayer have been held by ministers and business men. At latest advices missions were either being held, or about to be held, in about twenty churches. As a rule the missioners are not "experts," but pastors helping in one another's parishes. As yet there is no sign of general and spontaneous uprising of religious interest in people accustomed to neglect religious ordinances. The average Australian, so our correspondent says, is not exactly hostile to religion. He is not sufficiently interested to be hostile.

L'Envoi of the American Board

BY LOUIS E. SCHOLL, SEATTLE, WN.

When the last great critic is heard from,
And the American Board has been tried,
When the gift is all disposed of
And old John D. has died,
We shall rest, and faith, we shall need it,
Forget the present distress,
Till another gift is heard from
That stirs up another mess.

And only Lawson shall sputter,
And only Tarbell shall blame,
But nothing much will matter,
They will get rich just the same.
There will still be Johns a plenty,
They shall ride in a private car,
And write out checks by the dozen
For the churches and schools as they are.

FOR TORPID LIVER

Take Horsford's Acid Phosphate

It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

AN EXTRAORDINARY BARGAIN

Three Hundred Special Ostermoor Mattresses

SPECIAL CLEARANCE SALE OF SURPLUS STOCK

A SURPLUS lot of especially fine French Edge Ostermoor Mattresses of *extra thickness, extra weight* and exceptional softness, in the highest grade coverings, regular price being $30.00, will be closed out regardless of cost, to make room for regular stock, at the extremely low price of $18.50 each. These Mattresses are the very softest we can make, and are in every way fully as desirable and as great, if not greater, bargains than the 600 lot of Special Hotel Mattresses we sold last year at the same price. If you were fortunate enough to secure one of the same, you will fully appreciate the present sale.

The mattresses are all full double-bed size, 4 feet 6 inches wide, 6 feet 4 inches long, in two parts, with round corners, five-inch inseamed borders and French Rolled Edges, exactly like illustration.

The filling is especially selected Ostermoor sheets, all hand-laid, and closed within ticking entirely by hand sewing. Mattresses weigh 60 pounds each, 15 pounds more than regular, and are far softer and much more luxuriously comfortable than regular.

The coverings are of extra fine quality, beautiful Mercerized French Art Twills —pink, blue or yellow, both plain and figured, or high-grade, dust-proof Satin Finish Ticking, striped in linen effect; also the good, old-fashioned blue and white stripe Herring-bone Ticking.

Mattresses are built in the daintiest possible manner by our most expert specialists. They represent, in the very highest degree, the celebrated OSTERMOOR merit of Excellence, and are a rare bargain, both in price and quality.

Price, $18.50 Each

We pay Transportation Charges anywhere in the United States.
Only while they last; first come, first served. The opportunity to secure same is limited.
Samples of Ticking mailed on request—you take the risk of all being sold.
Terms of sale: Cash in advance; none sent C. O. D.

NOTE:—Ostermoor Mattresses, regular stock, same size, two parts, cost $15.50 each. They have four-inch border, weigh 45 pounds, and are covered with A. C. A. Ticking. These French Mattresses cost $30.00 each, finish fully two inches thicker, weigh 15 pounds more, have round corners—soft Rolled Edges—close diamond tufts—and beautiful high grade, fine quality coverings and are much softer and far more resilient. Even if you do not wish a mattress now you should know all about the "Ostermoor" and its superiority to hair in health, comfort and economy. Send your name on a postal for our free descriptive book, "The Test of Time," a veritable work of art, 136 pages in two colors, profusely illustrated; it's well worth while.

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A Whiff from New Jersey

First Church, *Montclair*, is about to celebrate the thirty-fifth year of its history, also the thirty-fifth year of the pastorate of Dr. Amory H. Bradford. In preparation for these anniversaries the debt of $24,000 has been paid off. Funds are in hand for rebuilding the spire. Dr. Bradford has just moved into a beautiful study just built in a ground-floor wing to the parsonage. Gifts of beautiful rugs, chairs, and fine portraits of Beecher and Brooks, have been made by friends, and Dr. Bradford was never happier than now in all his relationships in First Church. On Easter Sunday thirty-three new members were received.

The anniversary celebration, the last week in May and the first in June, will include a Bach Festival, with over a hundred voices and many instruments, on a Saturday and a Sunday afternoon. Drs. Lyman Abbott and A. J. Lyman are to preach, and there will be an anniversary sermon by Dr. Bradford. The young people will celebrate, and there will be a banquet of the older members.

A council was called, April 14, by the new church at *Manasquan* for recognition. It has fifty-three charter members, has purchased a lot and adopted plans for a new edifice. Dr. F. W. Baldwin was moderator of the council which recognized the church.

The recent retirement of Dr. James R. Danforth from the active pastorate of First Church, *Westfield*, by reason of serious ill health, has called forth many expressions of regret. A man of conspicuous abilities and of remarkable learning, with rare qualities of heart, his final retirement is sadly felt by many. Illness has twice cut short his work, in Philadelphia and in Westfield. The latter church has made him pastor *emeritus*.

H. P.

Accessions to Churches

	Conf.	Tot.
CALIFORNIA		
Alameda	30	48
Benicia	6	6
Lockeford	2	2
Los Angeles, First	—	58
Oakland, First	—	75
Fourth	16	20
Pilgrim	11	11
Pasadena, North	9	16
San Francisco, Bethany	4	5
Third	—	2
CONNECTICUT		
Branford	8	9
Clinton	3	4
New Britain, South	20	23
KANSAS		
Fairview	—	35
Kansas City, Bethel	—	17
Lenora	—	17
Pittsburg	—	20
Stafford	—	17
MASSACHUSETTS		
Auburndale	9	11
Chelsea, Central	40	42
Greenwich	5	5
Lawrence, South	15	18
Leominster	12	12
Milford	3	5
Worcester, Lake View	12	14
Worthington	11	15
MICHIGAN		
Breckenridge	16	20
Butternut	—	16
Cannon	—	19
Crystal	—	16
Fremont	9	14
Grand Rapids, Barker Memorial	—	21
Second	—	41
Lansing, Mayflower	—	31
Pilgrim	19	50
St. Clair	21	26
NEBRASKA		
Omaha, First	—	18
Reno	2	7
NEW YORK		
Binghamton, First	9	14
Corona	6	6
Norwood	26	27
Pulaski	2	3
VERMONT		
Benson	5	5
Bennington	5	6
Brattleboro (Swedish)	2	2
Essex Junction	9	15
Jericho	4	4
Middlebury	7	10
North Hyde Park	2	4
Rutland	12	16
Underhill	3	4
Wolcott	2	4
OTHER STATES		
Bellevue, O.	—	20
Burlington, Io.	—	10
Calais, Me.	3	3
Fairmount, Minn.	5	41
Montclair, N. J., First	—	33
River Point, R. I.	—	16
Salem, Ore., First	—	28
Wolfboro, N. H.	6	10

Conf., 290. Tot., 1,077.

Total since Jan. 1, conf., 2,455; *tot.*, 6,162.

Joy is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven, as a place, will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide the waters there. —*Horace Bushnell.*

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a pleasant, potent, and permanent Invigorator for WOMEN, CHILDREN and MEN.

GET IT FROM YOUR DRUGGIST.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 12.

Mrs. H. A. Dutton of South Framingham presided. Facts were given concerning the missionaries in Japan, especially those stationed at Kyoto and Kobe, and a letter from Miss Hoyt was read.

Miss Bush asked prayer for Armenians who need to see just what is best for their country, and how it may be obtained. She spoke of the progress of genuine Christianity in that land, illustrating by the changes in Van, a station which typifies many others.

Words of encouragement were spoken by Mrs. Greenwood, Mrs. Hawkins and others in the deepened interest of young women in this work.

Miss Lamson gave an account of the May Festival and the enthusiasm of the children upon that occasion.

Hampden Happenings

Agawam, Mass., had the pleasure of dedicating a new organ April 11. It was given by the descendants of Bildad Fowler, the first deacon, and his son George, in memory of their long musical service to the church. George Fowler was the first chorister, and his father played the bass viol. It was intimated that the gift might be expected, at a value of $2,500, but it materializes at $4,000.

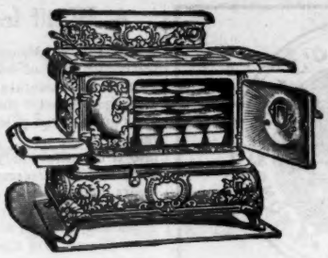
In anticipation of the gift the church last year altered its building and added a parish house in the rear. This year the roof has been slated, the auditorium refrescoed, and new carpets laid, the total cost of improvements being another $4,000. Giving has seemed to bind the people more closely to the church. Seats have been made free, but worshipers pay the same amounts as before and sit in the same pews. This is the fourteenth year of Rev. Walter Rice's pastorate and the fortieth of his ministry.

Park Church in *Springfield* is burdened by the incubus of a debt incurred several years ago by enlarging the building. Annual efforts are made to reduce it, and the church responds heroically. On April 30 Rev. J. L. Kilbon appealed for subscriptions, and $3,000 were pledged. It is hoped that this can be made up to $4,000, which will cancel nearly half the indebtedness. With the remainder refunded at a lower rate of interest, the financial problem will be simplified. The religious welfare is keeping pace with the material progress.

It seems probable that *Springfield* is to have at last what it has long needed, a Congregational union or city missionary society, to care for the local interests of the denomination, especially in the matter of church extension. Hitherto this work has been carried on by individual churches, and it is felt that in some instances the wisdom of the body of churches would have exceeded that of one. Springfield is a strong Congregational city, with thirteen churches and 4,400 members, and with its steady growth there will be abundant need of the union. Two meetings have been held, but at this writing the committee has not reported its draft of a constitution, so that the organization is not yet complete.

Hampden Conference met at Huntington, May 3, and discussed the general topics, Caring for Our Own and Religious Education of the Young. The morning topic embraced both local and benevolent work, with emphasis upon the need of supporting our denominational societies more loyally. The scribe reported an increase in the percentage of men in the membership and a decrease in the ratio of absentees. Churches enrolling eleven-twelfths of our large membership are connected by trolley, and four-sevenths of the membership by a five-cent fare. Conference going is made so easy ordinarily that it comes hard to pay railroad fare and conform to early train schedules. The attendance was very good, however, as was the meeting. LONG.

Four things a man must learn to do
If he would make his record true;
To think without confusion, clearly;
To love his fellowmen sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—*Henry van Dyke.*



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The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(*Topic for May 21-27.*)

The School of Temptation. Jas. 1: 1-18; Heb. 5: 1-14.

Trial in Christ's school. What is God's aim in our world education? Is it victory? Or freedom from attack?

Would a wise father send his son to a school where there were no temptations? A foolish one might try, but he would discover that secret sins were the most insidious, and that for the safety of his son's soul open fight was safer than ambush. What we want for our children is a school where they will be prepared for life, and life consists in struggle and overcoming. We insist on knowing that the atmosphere is wholesome and that there are all possible aids to right choosing, but we know that we cannot safely deprive even the growing boy of the test and the growth which comes only from the victory of free choice.

Are we to find fault with our Heavenly Father, then, because he sends us to school in a world where so many temptations meet us? Are we to complain of Christ because he trains us amid experiences which put our powers to the test? Shall God plan for weakling children, or for strong and proved men and women, who may be trusted anywhere? Does he offer us victory, or only freedom from attack? James believes that we are to count it a joy to be proved, because there are certain graces needful to the Christian character which can be attained in no other way. The proving of our faith works steadfastness, without which we cannot be perfect and entire.

All Christ's teaching goes to show that we are being trained not merely for our own sake, but as instruments of God's work. We are tempted that we may be strong; tempted for God, we may say, though not of God. We may remember our partnership with God both as a motive and as a compensation in our overcomings and renouncements. As the smith tests the tool he is forging, as the ship must have its trial trip before it is accepted for service, as the employer asks for the qualifications and experience of those who apply for the position he has to offer, so we may be sure that every experience of temptation is meant to make us more useful in the work for which God is making us ready. Nor are we to look for this work in some indefinite future. Just so fast as we learn the lessons of the school we may be sure that God will use us for his purposes.

God thought this training of temptation and struggle so needful that he sent his own Son to the school. As a boy may know that men since grown famous have sat on the benches where he sits, learned the lessons which he finds so hard, resisted the temptations which surround him and grown strong by right choices, as he also may, so we may be sure in this school of temptation that Christ was once a scholar. And not Christ only. All the great and good men of the earth have studied there. There is no other school for human strength and goodness.

Our joy is not to be in the temptations, which are often hard to bear, but in the results of overcoming. Joy comes with the forward look. The true Christian is contented, he is not satisfied. Nor is this joy wholly taken away by our defeats. Sometimes it seems that there is no other way to learn than the way of defeat. All the great scholars of the school have tasted its bitterness. There are scars of sin on every graduate of the school except our Lord. But no defeat is final, while the victory which will at last be ours is a final victory.

If we set a proper value on those who contribute to the prosperity of the state, we ought to place in the front rank those who teach the children, whose labors influence posterity, and on whose precepts and exertions the welfare of our country in a great measure depends.—*Lorenzo de Medici.*

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THE OLD FAMILY DOCTOR
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should be rubbed gently with Pond's Extract after the bath. It wards off colds, strengthens and invigorates.
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POND'S EXTRACT

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The journeys between St. Paul and the Coast will lie one way over the "Soo Line" and Canadian Pacific Railway, visiting Banff Springs, and the opposite way *via* the Northern Pacific Railway.
OTHER SUMMER TOURS.
To the Park, returning *via* the Canadian Rockies, July 8 and 21, August 12 and September 11.
To the Park, Portland and Colorado, Aug. 12.
To the Park, Pacific Northwest, California and the Grand Canyon of Arizona, September 11.
To Europe, June 13 and 22, July 5, Aug. 1, and Sept. 5.
Grand Tour Around the World, Sept. 18.
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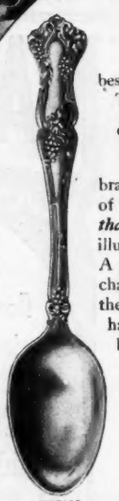

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